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FIFTH MEETING HOUSE.

Corner South Common and Vine Streets.

Dedicated August 29, 1872. Cost \$52,919.13.

Seating capacity, 1,000. Spire 160 feet high.

The organ a memorial to Christopher and Joanna Bubier.

The bell a gift from the Sunday School, cast by William Blake, 1878.

CELEBRATION
†

OF THE

275th Anniversary

OF

Lynn, Mass.
"

The First Church of Christ

Organized June 8, 1632

LYNN, MASSACHUSETTS

Sunday, June Ninth
Nineteen Hundred Seven



LYNN, MASS.

PRESS OF THOS. P. NICHOLS & SONS

1907

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Preliminary

THE manifest propriety of suitably observing such a unique event as the two hundred and seventy-fifth anniversary of this, which in the maintenance of faith and adherence to site is the oldest church organization in this country, was generally recognized, and preliminary measures were taken well in advance for its celebration.

On March 2, 1906, the Church voted to observe, by appropriate exercises, the Two Hundred Seventy-fifth Anniversary of its organization, and proceeded to the appointment of a committee to act jointly with one from the Parish.

At a Parish Meeting held May 1, 1906, the Society received the communication from the Church, giving information of its action, and voted to concur with the Church, and the joint committee on the Two Hundred Seventy-fifth Anniversary was organized as follows :

Two Hundred Seventy-fifth Anniversary Committee

Chairman, C. J. H. WOODBURY *Clerk,* HENRY R. FRENCH

From the Church

HERBERT P. BOYNTON
PHILIP EMERSON
MISS LEILA W. HOLDER
GUILFORD S. NEWHALL
REV. GEORGE W. OWEN
MISS CLARA M. STATON
GEORGE A. WILSON

From the Parish

HENRY R. FRENCH
FREEMAN H. NEWHALL
J. L. PENDLETON
LOUIS M. SCHMIDT
C. J. H. WOODBURY

Deacon George H. Martin and Miss Sadie W. Martin were appointed on this committee and performed efficient work, but resigned before the anniversary meeting on account of their departure for Europe.

This committee held a number of meetings and decided upon the exercises, whose details were carried into effect by sub-committees on programme, finance, invitations, music, decorations, hospitality and publication.

In this work the sub-committees were assisted by a number who were not members of the general committee.

The close relation of the history of this Church with the affairs of the town, especially during the colonial period in which the events occurring in this county have warranted the declaration that "Essex County is the most historic county in America," rendered it proper that the Municipality and the Lynn Historical Society should participate in the exercises.

The invitations were accepted on the part of the City by the Mayor, and the attendance of members of the City Government ; while the Lynn Historical Society, on Oct. 15, 1906, by action of its Council accepted the invitation and appointed a committee on the subject, and a representative to speak on behalf of that organization. Furthermore, the Historical Society took action relative to the erection of a memorial tablet to commemorate the site of the Old Tunnel Meeting House, but this had not been carried into effect at the time of the celebration.

In addition to the above, official invitations were also sent to all the Churches in Lynn, to the Congregational Churches in Lynnfield, Saugus, Swampscott, Nahant,

Salem, Marblehead, Beverly and Peabody. To the editors of the *Congregationalist*, to all past officers of the Church, and to absent members.

A general invitation was cordially extended to the public through the daily press.

The Meeting House was decorated for the occasion with the Colonial colors and also the National colors, in addition to which the committee on decoration made two silk banners which bore the names of the Pastors of the Church, and floral decorations added to the occasion.

The communion set of Colonial silver contributed by various donors was brought out and placed on the communion table for the first time for many years, as its use has been displaced by the modern individual cups.

Members of the congregation cordially assisted in every detail where they could be of service. The infirm and the aged were brought to the meeting-house in automobiles and carriages of the members of the Parish.

While the services of those connected with the Church or its ministrations may not require specific mention, yet it should be stated that the thanks of the Church and Parish are cordially tendered to the many whose services were given to this occasion.

Mr. B. J. Lang, who was organist at the old church in 1851 and 1852, renewed his acquaintances and presided at the organ during the afternoon and evening services, conducting the musical numbers for which the special chorus had been trained by Mrs. Gertrude Hinman Rice, the Organist of the Church.

A number of the members of the Lynn Oratorio Society

contributed to the musical portion of the service by joining with the regular Church Choir.

In addition to solos by Miss Grace Tufts and Mrs. Harriet Russell Hart of the choir, Miss Louise Woodbury sang solo parts in the oratorio numbers, and Mrs. Paul W. Brickett played the violin at the morning service.

The services were reported in Boston and Lynn newspapers, especially the *Lynn Daily Evening Item* and the *Lynn Evening News*, of June 10, 1907, whose accounts were extensive and accurate.

Several light showers occurred during the day but the threatening, rather than stormy, weather did not prevent the Meeting House from being filled to repletion at each service.

Extensive researches have been made to obtain accurate lists of former ministers and officers, and dates when given in full are those of authentic record, and a majority of them are here published for the first time.

C. J. H. WOODBURY,
FREEMAN H. NEWHALL,
J. L. PENDLETON,
GUILFORD S. NEWHALL,
Committee on Publication.

Programme

MEMORIAL SERVICE

10.30 A.M.

PRELUDE — Flute Concerto *Rink*

HYMN 120 — “Lyons” *Haydn*

INVOCATION — By the Pastor

GLORIA

VIOLIN SOLO — “Adoration” *Borowski*
| Mrs. PAUL W. BRICKETT.

RESPONSIVE READING

PASTOR : How amiable are Thy tabernacles,
O Jehovah of hosts!

PEOPLE : *My soul longeth, yea, even fainteth for the courts of
Jehovah;
My heart and my flesh cry out unto the living God.*

PASTOR : Yea, the sparrow hath found her a house,
And the swallow a nest for herself, where she may lay
her young,
Even Thine altars, O Jehovah of hosts,
My King and my God.

PEOPLE : *Blessed are they that dwell in Thy house:
They will be still praising Thee.*

PASTOR : Blessed is the man whose strength is in Thee;
In whose heart are the highways to Zion.

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PEOPLE : *Passing through the valley of Weeping they make it a
place of springs;
Yea, the early rain covereth it with blessings.*

ALL : They go from strength to strength ;
Every one of them appeareth before God in Zion.

SOLO — “Fear Not Ye, O Israel” *Buck*
MRS. HARRIET RUSSELL HART.

SCRIPTURE

Genesis xii, verses 1-5 ; Psalm cv, verses 1-15 ; Ephesians i,
verses 3-14.
REV. WASHINGTON GLADDEN, D.D., LL.D.

PRAYER

REV. JAMES MORRIS WHITON, Ph.D.

ANTHEM — “King All Glorious” *Barnby*

OFFERTORY — *Ricondate* *Gottschalk*

HISTORICAL SERMON — “The Development of Theology in the
First Church in Lynn.”
REV. GEORGE W. OWEN, A.M., Pastor.

ANNIVERSARY HYMN — To the tune of Duke Street . . . *Hatton*
(Written for this occasion by the Pastor.)

Hail! Ancient Church! by God's own hand
Led on through generations long;
Herald of truth in Freedom's Land;
Thy hallowed age but makes thee strong.

For fathers, founders, faithful, all,
So loyal to thy destiny,
Who here have raised the Gospel call,
Our grateful song to God shall be.

Majestic as the rolling sun,
We see thy providential way;
Thy hallowed history's but begun;
Still grows the lustre of thy day.

Thou, Guardian of this Church, O God,
Keep us united, pure and true;
The way of faith our fathers trod
May we in loyalty pursue.

God of our fathers, God of grace,
O make us loyal to their fame!
When we shall see Thee face to face
May future ages bless our name!

ADDRESS, RETROSPECT AND PROSPECT.

Rev. JAMES MORRIS WHITON, Ph.D., New York City, Pastor 1865-1869.

ANTHEM — "Unfold, Ye Portals" *Gounod*

DOXOLOGY — "Old Hundred" *Franc*

BENEDICTION

Rev. WASHINGTON GLADDEN, D.D.

POSTLUDE IN F *Guilmant*
MRS. GERTRUDE HINMAN RICE, Organist.

Programme

CIVIC AND HISTORICAL SERVICE

2.30 P.M.

ORGAN PRELUDE — Improvisation upon Luther's "Ein feste
Burg ist unser Gott"
MR. B. J. LANG.

HYMN 1336 — "America" *Smith*

SCRIPTURE — Deuteronomy iv, verses 1-20
Rev. GEORGE W. MANSFIELD, Lynn.
Pastor Broadway Methodist Episcopal Church.

PRAYER

REV. WASHINGTON GLADDEN, D.D., LL.D.

CHORUS — "The Heavens are Telling," from "The Creation"
Haydn

WELCOME

C. J. H. WOODBURY, A.M., Sc.D., Chairman of the Anniversary Committee.

ADDRESS — THE PARISH AND THE COMMUNITY.

His Honor, CHARLES NEAL BARNEY, A.B., LL.B., Mayor of Lynn.

ARIA — "Hear ye, Israel," from "Elijah" . . . *Mendelssohn*
 Miss LOUISE WOODBURY.

ADDRESS — "The Parting of the Ways between Parish and
 Town"

Hon. NATHAN MORTIMER HAWKES,
 Representing THE LYNN HISTORICAL SOCIETY.

ARIA — "O, Rest in the Lord," from "Elijah" . . . *Mendelssohn*
 Mrs. HARRIET RUSSELL HART.

ADDRESS ON BEHALF OF SISTER CHURCHES

REV. FRANK W. PADEFORD, Lynn.
 Minister of Washington Street Baptist Church.

THE COMMUNION SERVICE AND ITS DONORS

JOHN ALBREE, Swampscott, and Miss ELLEN MUDGE BURRILL, Lynn.

CHORUS — "The Hallelujah Chorus," from "The Messiah"
Händel

(The Congregation will please rise.)

BENEDICTION

REV. FRANK W. PADEFORD.

MR. B. J. LANG at the Organ.

Programme

THE CHURCH OF THE FUTURE

7. P.M.

ORGAN PRELUDE *Lang*

HYMN 1312 — "Duke Street" *Hatton*
O God, beneath Thy guiding hand
Our exiled fathers crossed the sea.

SCRIPTURE — Ephesians chapter i, verse 15, to chapter ii, verse 10
REV. JOHN O. HAARVIG.

PRAYER

REV. ARTHUR J. COVELL, Lynn.
Pastor of North Congregational Church.

ARIA — "Resurrection of Lazarus" *Pugno*
MISS GRACE TUFTS.

ADDRESS — FAITH'S WIDER VISION.

REV. JOHN O. HAARVIG, Allston, Mass., Pastor 1893-1895.

HYMN 1019 — "St. Ann's" *Croft*
O, where are Kings and Empires now,
Of old that went and came?

SERMON — "The Church of the Future"
REV. WASHINGTON GLADDEN, D.D., LL.D., Columbus, O.

TRIO — "Lift Thine Eyes" *Mendelssohn*
MISSES TUFTS, WOODBURY AND MRS. HART.

CHORUS — "He, Watching Over Israel," from "Elijah"
Mendelssohn

BENEDICTION

REV. WASHINGTON GLADDEN, D.D., LL.D.
MR. B. J. LANG at the Organ.

The Church Choir augmented by members of the
LYNN ORATORIO SOCIETY.

Chorus

Sopranos

*Miss A. LILLIAN BISHOP
*Mrs. HERBERT P. BOYNTON
Mrs. EFFIE THOMSON BREED
*Miss LILLIAN F. FINNEY
*Mrs. SAMUEL L. MARDEN
*Miss C. BELLE MESSINGER

Mrs. CHARLES S. MURRAY
Miss MARY A. NEWHALL
*Miss ELSIE OSTRANDER
*Miss GRACE TUFTS
Miss HELEN WATTS
Miss LOUISE WOODBURY

Contraltos

Mrs. ANNIE M. BRAMHALL
Miss S. ANNIE DAVIS
Mrs. PHILIP EMERSON
*Mrs. HARRIET RUSSELL HART
*Miss BEULAH M. HINMAN

Miss ALLISON P. LOW
*Miss ELLA F. MARSH
*Miss CORA B. H. POWERS
*Miss KATHERINE STAHL
Miss GRACE L. TRAFTON

Tenors

GEORGE L. BRAY
FREDERICK L. ENO
RAYMOND Q. FOX
*CHARLES B. HAMILTON
W. FREDERICK HASKELL

*SAMUEL L. MARDEN
*SAMUEL H. NEWHALL
FRED M. PHILLIPS
ERNEST L. PROCTOR
EDWIN H. RUSSELL

Basses

JAMES EDWARD ABORN
*HERBERT P. BOYNTON
Dr. NATHANIEL P. BREED
*PAUL W. BRICKETT
ROBERT BRUCE
WILLIAM W. BUTMAN

*ARTHUR G. KELLEY
CLIFTON E. KNOWLTON
CHARLES S. MURRAY
*ERNEST G. OSTRANDER
*HERBERT W. RICE
EUGENE D. RUSSELL

GEORGE W. WALSH

* Members of the Church Choir.

EXERCISES

AT THE

Dedication of the Meeting-House

OF THE

FIRST CHURCH AND SOCIETY IN LYNN,

OCTOBER, 1827.

1. Anthem..

O praise God in his holiness,
Praise him in the firmament of his power;
Praise him in his noble acts,
Praise him according to his excellent greatness;
Praise him in the sound of the trumpet;

Praise him upon the lute and harp;
Praise him in the cymbals and dances,
Praise him on strings and pipes,
Let every thing that hath breath, praise the Lord,

2. Introductory Prayer and Reading Scripture.

3. 100th Psalm, L. M. 1st Part

1. Ye nations of the earth rejoice,
Before the Lord your sov'reign King;
Serve him with cheerful heart and voice,
With all your tongues his glory sing.

2. The Lord is God;—'tis he alone
Doth life and breath and being give;
We are his work, and not our own,
The sheep that on his pastures live.

3. Enter his gates with songs of joy,
With praises to his courts repair,
And make it your divine employ,
To pay your thanks and honours there.

4 The Lord is good; the Lord is kind;
Great is his grace, his mercy sure;
And the whole race of man shall find,
His truth from age to age endure.

4. Dedictory Prayer.

5. Hymn. (Written for the occasion.)

1. Within these walls, our fathers reared,
And hallowed long by prayer and praise
To Thee, who hast so oft appeared
For their relief in ancient days;

2. We come again our thanks to yield,
O God! thou merciful and true;
And pray that thou may'st be our shield
Since we have built thy house anew.

3. O make this temple all thy own,
Here may thy truth and mercy shine;
And let thy heavenly grant be known,
Till every will shall bow to thine.

4 Here may the doctrine of our Lord,
Be pure as once by Cedron's wave;
Here may our children learn thy word,
And know thy mighty power to save.

6. Sermon.

7. Select Hymn.

1. Great King of glory, come
And with thy favour, crown
This temple as thy dome—
This people as thy own;
Beneath this roof, O deign to show,
How God can dwell with men below.

Here may thine ears attend
Thy people's humble cry;
And grateful praise ascend,
All fragrant to the skies;
Here may thy word melodious sound,
And spread celestial joys around.

3. Here may the attentive throng,
Imbibe thy truth and love;
And convert from the song
Of seraphim above;
And wilder crowds surround thy board,
With sacred joy, and sweet accord.

4. Here may our unborn sons
And daughters sound thy praise;
And shine like polished stones,
Through long succeeding days;
Here, Lord display thy saving power,
While temples stand, and men adore.

8. Prayer.

9. Doxology.

Praise God from all blessings flow,
Praise him all creatures here below;

Praise him above ye heavenly host,
Praise Father, Son and Holy Ghost.

10. Benediction.

PRINTED AT THE LYNN MIRROR OFFICE.

Exercises held October 27, 1827, at 10.30 A.M. Introductory Prayer, Rev. Mr. Taft, of Hamilton; Reading Scripture, Rev. Mr. Oliphant, of Beverly; Dedictory Prayer, Rev. Mr. Dana, of Marblehead; Sermon, Rev. Otis Rockwood, pastor, text Psalm 87, verse 2; concluding Prayer, Rev. Mr. Emerson, of Salem.

At a Parish Meeting, September 17, it was voted to invite Alonzo Lewis to write an original hymn, but the Fifth number on the programme bears indications that the honor was declined. At the same meeting it was voted that "none of the committee should line the Musick at these exercises."

Fellowship Meeting

JUNE 7, 1907

THE peculiar relation existing between the First Church and the neighboring Congregational churches, by reason of the fact that most of these churches had their origin from the First Church, found expression in a Fellowship Meeting on Friday evening, June 7, in the auditorium.

To this service the following churches were especially invited: the Congregational churches of Saugus, Cliftondale, Lynnfield, Swampscott, and Nahant; the Central, North, Chestnut Street, and Scandinavian Congregational churches of Lynn.

"The Unchangeable Christ" was the theme of a strong, scholarly, and timely sermon by the Rev. Arthur J. Covell, pastor of the North Church. The Communion of the Lord's Supper was observed with the Rev. Charles F. Weeden, pastor of the Central Church, and the Rev. W. B. Ronald, pastor of the Church of Saugus, in charge; being assisted by deacons chosen from the various churches. The other pastors present assisted in the various parts of the service. The prayer meetings of the invited churches having been merged into this one service, there was a good attendance, and those present felt that the united life had received an impetus that would be helpful in practical co-operation.

Rev. GEORGE WILLIAM OWEN.

Addresses

THE following addresses were given during the exercises
on Sunday, June 9, 1907.

RESPONSIVE READING

PASTOR : How amiable are Thy tabernacles,
O Jehovah of hosts!

PEOPLE : *My soul longeth, yea, even fainteth for the courts of
Jehovah ;
My heart and my flesh cry out unto the living God.*

PASTOR : Yea, the sparrow hath found her a house,
And the swallow a nest for herself, where she may lay
her young,
Even Thine altars, O Jehovah of hosts,
My King and my God.

PEOPLE : *Blessed are they that dwell in Thy house :
They will be still praising Thee.*

PASTOR : Blessed is the man whose strength is in Thee
In whose heart are the highways to Zion.

PEOPLE : *Passing through the valley of Weeping they make it a
place of springs ;
Yea, the early rain covereth it with blessings.*

ALL : They go from strength to strength ;
Every one of them appeareth before God in Zion.

READING OF SCRIPTURE

REV. WASHINGTON GLADDEN, D.D.

Genesis XII.

1. Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:

2. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.

3. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed.

4. So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran, and they went forth to go into the land of Canaan; and into the land of Canaan they came.

Psalms CV.

1. Oh give thanks unto the Lord; call upon his name; make known his deeds among the people.

2. Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

3. Glory ye in his holy name: let the heart of them rejoice that seek the Lord.

4. Seek the Lord, and his strength; seek his face evermore.

5. Remember his marvelous works that he hath done; his wonders, and the judgments of his mouth.

6. O ye seed of Abraham his servant, ye children of Jacob his chosen.

7. He is the Lord our God; his judgments are in all the earth.

8. He hath remembered his covenant forever, the word which he commanded to a thousand generations.

9. Which covenant he made with Abraham, and his oath unto Isaac;

10. And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant.

11. Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:

12. When they were but a few men in number; yea very few, and strangers in it.

13. When they went from one nation to another, from one kingdom to another people.

14. He suffered no man to do them wrong; yea, he reprov'd kings for their sakes;

15. Saying, Touch not mine anointed, and do my prophets no harm.

Ephesians I.

3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.

7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8. Wherein he hath abounded toward us in all wisdom and prudence;

9. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

10. That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will;

12. That we should be to the praise of his glory, who first trusted in Christ.

13. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of Promise.

14. Which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory.

THE DEVELOPMENT OF THEOLOGY IN THE FIRST CHURCH IN LYNN.

Rev. GEORGE W. OWEN, A.M., Pastor.

MOST heartily do we welcome the two hundred seventy-fifth anniversary of this church's natal day. Not as those who see glory only in the past and who look forward to nothing except oblivion, but as those who see in the momentum that has been gained, a start, and a promise of better things to come, do we rejoice.

Fluently and easily do we speak the words, two hundred seventy-fifth anniversary, but only as we begin to give the period a content, do we realize the vastness and importance of the period. The trend of time has been progressive yet not without many retroactions. There has been much of suffering and sacrifice and somewhat of failure, though more of joyful service and glorious achievement.

The time of George Washington and the Revolutionary War seems far distant, but this church had rounded out a full century of organized and beneficent activity before George Washington was born, in 1732. This church is one hundred and fifty-five years older than the Constitution of the United States.

Imagine that Samuel Whiting could return to earth to-day and, standing upon the summit of Old High Rock, view with wondering eyes the ocean and land upon which he gazed of old: the hundred churches, where in his day



FOURTH MEETING HOUSE.
As Originally Built.

Corner South Common and Vine Streets as originally built, being the largest in Essex County. Seating capacity 900. Tower 119 feet high. Dedicated February 1, 1837.

Front steps removed in the summer of 1849 and accommodations for two shoe factories made on the ground floor, each side of the entrance.

was one little meeting-house ; forests, farms and dwellings replaced with massive factories and office buildings; vehicles darting hither and thither with no visible power of locomotion; large school houses; a network of curious wires now and then emitting bright sparks; the sea ploughed by vast steamers unknown to his day. Suppose his vision could be on a Fourth of July or a Memorial Day, and his host should explain to him the tragic, yet grand events that were being celebrated. Suppose he should descend and walk through our streets beholding faces marked with the characteristics of nearly every nation under heaven. Suppose he could enter this building and gaze into the faces of this happy assembly, noting the changed garb, the different thought, the varied religious beliefs and practices. While his astonishment would be unbounded, and while many things might stir his righteous indignation, yet I think he would feel that he had come into a world where there is as much of faith and hope and love as there was in the world that he left.

For the particular scene of my present efforts, I have chosen a field that has not yet been occupied in our church history, and will attempt to give an outline of the Teaching of the First Church in Lynn, indicating what has been the theological basis of the different periods in our history and tracing the progress and retrogression in thought.

It is often said that the interest in theology is dying, if not already dead, but this is not true. The interest in theology is perennial. The fact that a purely theological book published a few weeks ago, earned \$5,000 in royalties before it was printed, had a sale of about ten

thousand copies the day it was off the press, and went through five editions in a week, does not indicate that interest in theology is waning.*

There is a popular theological anarchy whose adherents say that they do not care upon what principles the moral government of the world is based, so long as they can subsist in comfort and prosperity by obeying a few practical rules. One has said that all that sad humanity needs is the "art of being kind," but we must not forget that every art has its science and that without a study of the science the art degenerates. It is the grossest superficiality that does not see that the working principles of social life are based upon the deepest truths concerning God, man and destiny. It is evident that the nearer we get to the truth in these deeper matters, the better will be our working principles. We cannot be indifferent to theology any more than we can be indifferent to the principles upon which our government is established; for, as it makes a vast difference whether we believe in the divine right of kings or in the divine right of the people; so it makes a great difference whether we believe that God is a tyrant, or that He is a kind Father willing the good of all His creatures.

Hence, it may be interesting, as well as profitable, to trace the development of theological thought in the history of our church with a view to clearing our own vision and suggesting our working principles for the future. We are favored in having a complete list of ministers with

* This refers to "The New Theology." The figures are from statements in *The Congregationalist*.

the dates of the beginning and the end of each pastorate. The general course of our history is well known through several popular and unpopular works; but the teaching of the church has never been treated in a comprehensive way. The material for this subject is found mostly in scattered sermons and treatises that are distributed among the various libraries in this county.

The claim has formerly been made that this is the oldest church in America that has changed neither its location nor its faith. Upon the souvenir post card, published for this occasion, the second part of this claim has been altered to the effect that the church has not changed its denomination. A general survey of the history shows that belief of pastors and people has been constantly changing, surging forward and then backward like the waves of the sea. Yet we believe that as the tide steadily rises, in spite of the rush and recession of the waves, so the fluctuations have been only incidents in the progress of truth and righteousness.

Our theological history may be divided into four periods. The first period begins with the organization of the church in 1632 and extends through the pastorate of Jeremiah Shepard, which terminated in 1720. Stephen Bachiler, the first pastor, was a man of independent spirit, not noted for his discretion. His later life was clouded and we know little of what he actually preached in Lynn. The other pastors of this period were Samuel Whiting, Thomas Cobbet, and Jeremiah Shepard.

The church was born about one hundred years after the Reformation. Popular thought had reacted from the

supremacy of the church, and had attached supreme authority to the Bible as the word of God and the infallible rule of faith and practice. The doctrine of the justification of each individual through his own personal faith made every believer a priest. Since every believer had direct communication with God, the voice of God could be found most surely in the collective voice of believers; therefore pope and priest were unnecessary, the authority of believers as such being the foundation for the independent or autonomous church.

Calvinism was almost a synonym for Protestant theology. The logical foundation of Calvinism is the doctrine of the sovereignty of God. He has created all things for His own glory and both by purpose and by action is working out that glory through the sin and damnation of some, and through the righteousness and salvation of others.

Current theological thought then gives us these three great foundation truths: the authority of the Bible, the priesthood of believers and the sovereignty of God. It is natural that in the early period of our church history we should find these three Reformation doctrines strongly present.

During the pastorate of Samuel Whiting, a Lynn layman, named Edward Holyoke, published a book called "The Doctrine of Life and of Man's Redemption," which probably gives a more thorough outline of early local theology than any other writing. By an elaborate exposition of Scripture he enforces the current theology of his time with certain variations. The following para-

phrases and quotations will give an idea of his views. God is one in essence, three-fold in personality, a Being that cannot be conceived or comprehended by the human mind, but Who is revealed in Scripture. The fall of man was occasioned by the mediation of fallen angels, who, collectively constitute the devil. The Bible chronology then in vogue is inerrant. There were 2513 years of tradition before Moses, and 3960 years from the first promise in Genesis iii, 15, to the death of our Lord. Whoever doubts the exactness of these dates is accursed.

Concerning the doctrine of election we read (Page 17): "God hath decreed what shall be the estate of the corrupted masse of mankind; that some shall be the seed of Satan, and the children of perdition, and that some shall be elected, predestinated, and adopted Sons of God, by Faith in Christ, and heirs of salvation." Again we find the following: "The Mighty Elohim the eternall Being hath created and disposed all things in Christ for the good of his Elect." (Page 9, section 13.)

Through racial connection with Adam all mankind deserve eternal punishment. But Christ by His sacrifice has satisfied the demands of justice so that reconciliation is possible. (Page 189.) Therefore God has power to choose whom He will to be benefitted by this satisfaction and to be saved. Of the unregenerate it is said, "His prayer is turned into sin." The poor unelected outcasts have no alternative by this system but to continue in infidelity and wickedness, waxing worse and worse, with no prospect but an eternity of woe; and they have no complaint to make because by racial connection

with Adam they are guilty and condemned. God is all-wise and all-powerful and disposes all things according to His wisdom, having mercy on some when all deserve damnation.

In his book on the vindication of baptism for the children of church members, Thomas Cobbet clearly implies this same doctrine when he says that not all children of church members are elect, but they are externally, federally, and ecclesiastically members of the kingdom and have a right to receive its outward tokens.

One regrettable element of this early period is its vindictiveness. Holyoke's tender regard for the unenlightened is expressed in the phrase, "Idolatrous heathen and such like, blind, ignorant sots." (Page 9.) He further says: "All other religions * * are abominable, and all communion with such is no better then the communion with devills." (Page 53.) He says that those who teach any other doctrine are to be accursed. (Pages 54-55.)

Even the devout Whiting considered Quaker doctrines dangerous and seductive, although he believed that the others were too severe upon the Friends: and the saintly Shepard called the Indians "monsters of Cruelty." Referring to the plague of small-pox, he said: "The Lord swept away thousands of those Salvage tawnies, those cursed Devil worshippers."

But the teaching was not all gloomy and vindictive. Although the emphasis was largely upon the sterner aspects of doctrine, yet the practical freedom of man's will was recognized, and in the practical work of these pastors there was a great deal of good sense and brotherliness.

On June 15, 1648, Margaret Jones was executed at Boston for being a witch. From this event to the melancholy spectacle on Gallows Hill, in Salem, in 1792, those unfortunate victims who were accused of complicity with the devil were often before the courts. In his *Memoir of Rev. Samuel Whiting*, William Whiting, Esq., says (page 100) : "While this horrible madness ruled the minds of the members of the General Court, the magistrates, and most of the clergy, there was one minister of the gospel, Rev. Samuel Whiting, who, from disbelief in the existence of witchcraft, or from obedience to the dictates of an enlightened conscience, gave no countenance to the persecution of the so-called witches."

The reason for this cannot be that there were no persons in Lynn who might have been suspected; for if the Lynn of that time was a forerunner of later Lynn, it would not have been without such a thriving religious eccentricity. Such is the prominence of our city that anything strange or heretical that is believed or practiced anywhere is not worth notice if it has no adherents in Lynn! In the absence of this persecution in Lynn, we have evidence of the good common sense of our early ministers and their staunch followers.

In spite of his close theological distinctions, Thomas Cobbet, in his discourse on prayer advised all to avoid quibbling over matters of doctrine. Says he, "The heads and hearts both of Preachers and Professors shall bee so busily and continually taken up with endless disputes, that they shall have little leisure or list to attend the practicals of Religion, wherein the life and power of pure Religion

doth mainly consist. Disputing times about the Speculatives of Religion, are wont to be declining times in the Practicals, and Vitals thereof. Witness former ages wherein the School-men and their notions flourished, but purity and power of Religion withered." In spite of the narrow vice in which the theology of the time held him, we see here a generous, practical spirit longing for the best things in church and in society.

The first church covenant in Lynn is not known, but it was probably similar to that in Salem which we quote: "We covenant with our Lord and with one another, and we do bind ourselves in the presence of God, to walk together, in all His ways, according as He is pleased to reveal Himself to us." It is difficult to harmonize the theological disputings of contemporaneous writers with the generous and progressive spirit of this simple covenant. It may be that because the church was homogeneous there was little need of an elaborate statement of faith; but I think that the germs of religious freedom were working, and that we find the highest expression of the religious life in this simple dependence upon the guiding presence of God rather than in the dogmatism of the theological discourses.

This first period, then, was strong in the faith, intolerant, vindictive, and yet characterized by a practical sense of brotherhood and a spirit of progress in practical affairs.

The second period in the theological history of our church begins with the ordination of Nathaniel Henchman in 1720, and extends to the ordination of Otis Rockwood

in 1818. Obadiah Parsons was accused of immorality. Isaac Hurd seems to have been a man of spotless character, but of Unitarian tendencies, and soon resigned.* In the other three men of this period, whose collective ministries covered about eighty years, Nathaniel Henchman, John Treadwell and Thomas Cushing Thacher, we find Christian gentlemen of a high order.

The fact that the church declined in membership, and was rent with dissensions during a large part of this time, has been regarded by previous writers as a providential punishment for the unorthodox doctrines that these men preached; but I am convinced that other reasons must be assigned. An examination of their extant sermons does not show that they were unorthodox except in the points of Calvinism that history has rejected. The most serious charge against them is that they were Arminian, which means that they believed in the freedom of the will and the universal call of God as ordinarily held to-day. There is no indication of any doctrine that would have caused difficulty in an ordination council among present-day Congregationalists. Their preaching resembled more that of our own time than did the preaching of Jeremiah Shepard, or Otis Rockwood, or Parsons Cooke. They believed in the Bible as the "standing revelation of God;" they believed in the final judgment; they believed in Jesus Christ as the divine Son of God and the Saviour of men.

From the sermons of Thacher, I quote the following sentences: "Immortality was the privilege conferred by God upon human nature in a state of innocence; but

* He returned later to Calvinistic belief.

death was a part of the punishment inflicted upon fallen man." "‘God made man upright, but he sought out many inventions.’ By his apostasy from God, how dreadful was his fall! The primitive rectitude of his nature was perverted; the moral image of God upon his soul was quite obscured * *. But blessed be the Lord our Redeemer, who has made atonement for our sins, reconciled us to God, and ‘given us the spirit of adoption.’ Hence the righteous are now the children of God, through the mediation of Jesus Christ, and by the renewing of their minds, through the influence of the Holy Spirit.”

In 1795, it was the sad duty of Thacher to preach the funeral sermon of eight seamen who were drowned in a wreck off from Lynn Beach. There was only one survivor from the wreck, and he, being present at the service, in the presence of the eight corpses of his drowned shipmates, was addressed in these words : “Perhaps I may never see you more; certainly I do not expect again thus publicly to address you. Let me, then, most affectionately exhort you, by the solemnities of a dying hour, as you value your own soul, and by a regard to that Providence which has preserved you, to repent of all your sins, to turn unto the Lord Jesus Christ, upon whose merits alone are founded our hopes of pardon, grace and glory. Never will a man be less excusable than you will be, if you now neglect this loud call of Providence, if you do not devote the remainder of your days to the service of that God who has, and can only sustain you.”

In July, 1803, Mr. and Mrs. Miles Shorey, who lived on Boston Street, were killed by lightning. In the funeral

sermon Mr. Thacher says that through confession and repentance we are saved "by the dying love of a crucified Redeemer." He insists that this love is available for all. "'Come unto me,' is a universal call, and if we are obedient to the call, God assists us with the aid of the spirit." "Freely the fountain flows, unrestricted is the Divine benignity."

It is very evident that according to our judgment of history, the doctrines that I have just quoted would not account for a serious decline in the history of the church. They are not more heterodox than the doctrines of the Methodist Church, which has had a numerical success far exceeding that of our own body. They are not more heterodox than the teachings of Henry Ward Beecher, Lyman Abbott, George A. Gordon, the two eminent divines in whose presence I have the honor to be upon this platform,* and many other ministers whose preaching has attracted thousands. We cannot say then that these men did not build up the church simply because they were not orthodox.

We must remind ourselves also that a small following is not an infallible sign of heterodoxy. Some prophets of truth have had a small hearing in their own day, and some heresies have attracted their thousands. We must judge of the truth on its own merits and not simply by its apparent success.

Some reasons may be suggested for the falling off of church membership. I suggest first, the unsettled state of thought. Layman and minister alike had begun to chal-

* Rev. JAMES M. WHITON, Ph. D. Rev. WASHINGTON GLADDEN, D. D.

lenge not so much the basis of the Calvinistic theology, as some of the conclusions to which its adherents and also its opposers forced it. Since it was not longer practicable to kill or banish all who differed from the old views, therefore the discordant elements were left to fight the matter out together. As they had not yet learned to do this peaceably, and as both sides were intolerant, it is no wonder that the church did not grow.

Out of this conflict were born other churches. Had there been less intolerance among our membership there might have been fewer deflections. The ministry of this period inclined to liberal views, though it was not Unitarian. Now if Jeremiah Shepard and Parsons Cooke are to be excused from narrowness and dogmatism because of the spirit of the time, certainly Henschman and Treadwell and Thacher are to be excused for liberalness on the same ground.

The first serious trouble was over the refusal of Mr. Henschman to permit the evangelist, Whitefield, to preach in his pulpit. Our pastor was as fearless as Parsons Cooke in his attitude and writings concerning this matter, and I think his reasons were as good as those urged later by Parsons Cooke against Henry Ward Beecher. For a considerable time, Mr. Henschman seems to have been the only one bold enough to sign his name to his writings against Whitefield, and every one who hates the principle of anonymous writing, must admire him for his manliness. Nor was his attitude more bitter than that of the evangelist, Whitefield, who wrote of a criticising pamphlet: "The Design of the pamphlet itself is base and wicked, * *

intended to eclipse the great work in New England and invalidate the testimonies," etc. This is an assertion of motive, as presumptuous as anything written by Henschman.

It should be borne in mind that our pastor had as colleagues many of the New England ministers, and also the faculty of Harvard College, who strenuously opposed Whitefield. Whitefield declared that his design was, "to hew Stones for the Temple of God, and leave him to lay them where He pleas'd." Upon the title page of his pamphlet, Henschman quoted Proverbs xxvii, 12: "The prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished." History has proven that it is not always a wise thing to hew stones and leave them lying about unless careful provision is made for putting them into a building.

We should bear in mind, also, that cautiousness is not only excusable but proper, especially when the means for investigating the record and actions of a travelling preacher are as limited as they were in those days. Deprive yourself of the mail train, the ocean liner, the telegraph, the telephone; let a travelling preacher stand before you, who is discountenanced by many worthy ministers, and whose methods seem far from dignified and sane; would you vote to admit him to this pulpit, or would you, like Henschman, demand proof of his ministry? Experience has proven, even in Lynn, that the membership of a church can distrust the opinion of accredited ministers, and put their confidence in a stranger at the expense of the church and its life. I am not criticising Whitefield, I am excusing Henschman.

We must give the laymen their share of the bad reputation of this period. When Saul wished the death of David he sent him out to fight with the Philistines, saying, "Let not my hand be upon him but let the hand of the Philistines be upon him." Parsons Cooke tells of one or more individuals who were instrumental in getting Obadiah Parsons here, believing that he was an unworthy man and secretly desiring that his coming would work havoc in the church. Whether Obadiah Parsons were guilty or not it would seem that some of the laymen who helped to engage him were guilty. They would not kill the church, but would like to see Parsons do it.

During this period occurred the Revolutionary War, with its terrible distractions and its bad effect upon religious life. It has been noted elsewhere, as well as in Lynn, that those who engaged in the conflict were likely to become demoralized, and even if they survived to return to their native places, often came back alienated from the church. John Treadwell, pastor at this time took a wholesome and righteous interest in the conduct of the war. He is ever remembered as having carried his musket and powder into the pulpit with his Bible. Before the war we were distracted; after it, we were demoralized. Lynn is said to have had its own little tea party when several women besieged a Tower Hill baker and destroyed his tainted tea.

The Half Way Covenant has frequently been referred to as a source of havoc and an indication of heterodoxy; but aside from its political features, the provisions of this Covenant are generally accepted to-day.

The period indicates the depression that comes from strife, rather than the truth or falsity of any system of doctrine. Let us no more think of this period as one in which Satan had a mortgage on our church, but as a time of storm and stress through which God was working out His purpose to "make Himself an everlasting name."

The third period of our theological history extends from the year 1818 to 1864, and includes the names of Otis Rockwood, David Peabody, and Parsons Cooke. They were not only strong in the faith but they were men of exceptional personalities. Rockwood and Cooke were men of great decision and force. They gave through the gospel trumpet no uncertain sound. Parsons Cooke was almost as dogmatic as R. J. Campbell, of London, is to-day, but on a different basis. Peabody excelled as a scholar and a Christian gentleman.

Twelve living members of this church, some of whom are present this morning, have been in membership fifty years or more, and consequently will recall much of the preaching of this time. One of these, Miss Eunice Sherlock, was a member of the church twenty-four years during the pastorate of Parsons Cooke, and as he died forty-three years ago, she has been in continuous membership for sixty-seven years.

This period, which some present can recall, was a time of undiluted Calvinism, when the Westminster Confession sat on the right hand of the throne of power and the church prospered. Immediately after his ordination, Mr. Rockwood began to preach the doctrines of total depravity and election which had fallen into disuse during the preceding

century. The effect was two-fold. The doubters, being repelled, found refuge with the Methodists, Episcopalians, Baptists, or in the formation of the Unitarian Society. On the other hand, the conservative element, strengthened and united, formed a harmonious, though much reduced company, with a definite faith and an earnest purpose. Other churches had been established to which those of different beliefs could go, and though appealing to a limited constituency, the growth of this church was more rapid than it could be under conditions of discord.

The growth of the church is to be attributed probably more to this establishment of harmony, and to the decision and earnestness of the ministers, than to the quality of the doctrines preached. There is little doubt that in our day the teaching of Thacher or Henschman would attract a greater number of conscientious worshippers than would that of Parsons Cooke or Otis Rockwood. If this is true, it shows that it was not the possession of undiluted truth, but the fact of a harmonious and united constituency that accounts for the rejuvenation and new growth in material things.

In passing, I wish to remark concerning a statement that I have frequently heard. Several have told me that one of our former pastors used the expression that "hell is paved with the skulls of infants." I believe that this is absolutely without foundation and charge each one to produce his evidence before quoting this remark. We have enough to answer for, but I have found no proof that my worthy predecessors ever carried damnation to such an extent as this.

In the second volume of his *Centuries*, Dr. Cooke, with his usual force, denies the charge that he or any Calvinist teaches infant damnation. He says, "The show of such teaching is made out in the quotation by cutting from its connection a passage in which the doctrine is taught, not that infants are actually damned, but that they are justly liable to condemnation." (Page 27.) He is answering a series of editorials in *Zion's Herald*, in 1855, by the Rev. Daniel Wise, D.D., attacking Dr. Cooke's first volume. The point of the controversy is not whether infants are damned, which neither Dr. Cooke nor Dr. Wise believed, but whether Calvinistic theology sanctions such belief.

The saying, "Hell is paved with infant skulls," in one form or another has been charged against Calvinistic theologians and preachers for an indefinite time, and may have originated before the time of Calvin. It probably had its origin with the enemies of the system and not with its preachers. The opponents were not slow to see that it is a logical outcome of the strict doctrine of election, and eagerly picked up anything which implied it.

Some of the early theologians believed that unelected infants went to a place of mild condemnation, or to a *Limbus Infantum*, where there was no positive suffering, while there were not the full joys of heaven. (cf. Augustine, Dante.) On the other hand, Irenæus says, "Christ came to save all men by Himself," and he seems to imply that little children are among those who are born again and saved through the merits of Christ.

Probably most of the preachers, as well as the theologians, since the time of Him who said, "Of such is the king-

dom of heaven," have reserved a way for the positive salvation of infants even when they could not make it a logical part of their system. There have been two general ways of providing for their salvation consistently with the doctrine of total depravity. Some have said that the merits of Christ avail for them without any preparation of their own. Some have believed that they are saved through a certain "unconscious and unspoken" faith that they possess. Dr. Watson in his *Institutes* (Vol. II, p. 57), admits that infants share in the whole curse, physical death and eternal damnation; but claims that they are saved from the latter according to Romans v, 18. The present universal belief in the salvation of infants refers for confirmation to the words of Jesus in Matthew xix, 14.

In view of these facts, it is an indication of ignorance and credulity to ascribe the teaching of the horrible doctrine referred to, either to Dr. Cooke or to his theological associates.

The fourth period of our theological history began with the coming of Dr. James M. Whiton, in 1865, and extends to the present day. It must be characterized as a time of variety and liberalness in teaching. If you will look through the catalogue of any ordinary theological library, you will find abundant evidence of the scholarship and eminent influence in the world of thought that characterizes the successor of Parsons Cooke, whom we are favored to have with us this morning.

Although I have never seen Rev. Walter Barton, who was pastor twenty-five years ago, I have learned from his writings and from the reminiscences of some of our

members, to love him both as a Christian scholar, and as a faithful minister. I have not time to mention later names which are familiar to very many and do not need discussion. I would like, however, to bear witness to the many evidences I have found to the Christian spirit of my immediate predecessor, and to say that in many ways my work has been easier because of his unselfish and conscientious labor for the kingdom of Christ. These later pastors have been strong, earnest, faithful men and into this noble succession of pastors anyone might be justly proud to be counted worthy to enter.

During this later period, the church has in general been prosperous, especially when allowance is made for the peculiar conditions under which its work has been done. The removal of the old families and the constant fluctuation in the newer population, have called for heroism and self-sacrifice. We can reverse the old adage and say, "Like people, like priest;" for during the first three periods the average pastorate was of about sixteen years' duration. During this later period, the pastorates have been about five years in length. Twenty-five years ago, in his historical address, Walter Barton said that in the year 1877, there were more admissions to membership in the church than there had been in any previous year so far as the records show. There have not been received a like number in any succeeding year, but the faithful workers of this church may be encouraged to know that during the latest three years of its history, more members have been received than during any other period of three successive years. "Showers of blessing are good, but a steady rain is bet-

ter." We are not simply looking backward but forward.

The development of thought in our own church which I have discussed, has been a part of a larger development of thought in the Christian world. Beginning with the ascendancy of the church of Rome there was a period in which supreme authority was lodged in the church. Beginning with the time of the Reformation and covering most of our own local history, was a period when the seat of authority was found in the Bible. In the later period, in which we are living, the basis of authority is shifting from the church and from the Bible to the realm of the individual conscience. There are certain historic facts recorded in the Bible which will never be outworn, but in the realm of truth the authority of the Bible is found only when it is recognized and approved by the individual conscience. We are depending more in these days upon the present Spirit of God working upon the heart and mind of man than upon any crystallized expression which that Spirit has made in the past and which is subject to different interpretations.

We have lost the vindictiveness of the earlier teaching. With complacency and even with joy we can see other churches prospering and see the kingdom spreading even upon a doctrinal basis slightly different from our own. We have learned not only tolerance, but brotherliness. While we are only one church now instead of the only one, yet we are the mother of many and the sister of all others.

The cause of this better relation is largely in our different attitude toward truth. We do not claim to have

reached the summit. We are still on the hillside, but we believe that we are farther up than were our ancestors. We recognize that others may be still further up than we. We realize, also, that some may be lower down, but we are on the hillside struggling upward and our horizon is still enlarging. We do not mentally circumscribe all truth by the limits of our present horizon.

We celebrate not simply a culmination but a promise, and while we devoutly say, "These all died in faith," we can also say, "God having provided some better thing concerning us, that apart from us they should not be made perfect." While we look backward and "see what God hath wrought," we also look forward and believe that He "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." "Unto Him be the glory in the church and in Christ Jesus unto all generations forever and ever. Amen."

ANNIVERSARY HYMN.

To the tune of Duke Street.—(*Hatton.*)

(Written for this occasion by the Pastor.)

Hail! Ancient Church! by God's own hand
Led on through generations long;
Herald of truth in Freedom's Land;
Thy hallowed age but makes thee strong.

For fathers, founders, faithful, all,
So loyal to thy destiny.
Who here have raised the Gospel call,
Our grateful song to God shall be.

Majestic as the rolling sun,
We see thy providential way;
Thy hallowed history's but begun;
Still grows the lustre of thy day.

Thou, Guardian of this Church, O God,
Keep us united, pure and true;
The way of faith our fathers trod
May we in loyalty pursue.

God of our fathers, God of grace,
O make us loyal to their fame!
When we shall see Thee face to face
May future ages bless our name!



FOURTH MEETING HOUSE.
After Front Steps Were Removed.

In the summer of 1856, the gallery was extended, pew doors removed, gas introduced, walls and ceilings frescoed, and new vestry made under south-easterly portions of the building.

In 1865 mahogany pulpit lowered and its doors removed. In September, 1869, addition built at rear for new organ, mahogany pulpit removed and small black walnut pulpit now used in vestry placed on a platform. Blinds and sashes removed and stained glass substituted.

Destroyed by fire commencing at 5 P.M., December 25, 1870.

ADDRESS—RETROSPECT AND PROSPECT.

Rev. JAMES MORRIS WHITON, Ph.D., New York City, Pastor 1865-1869.

ON ANNIVERSARY days we naturally recall the past. As I look into your faces, above them seems to hover a vision of that utterly different congregation before which I first stood on this ground. I recall their custom of standing through the prayers, and of facing toward the door while singing the last hymn, as if the minister had said, "Arise, let us go hence."

The city I recall is scarcely a third as large as this of to-day; the country has more than doubled in population since then, and eight States have added their stars to our flag. The Nation, a world-power now, courted by all and fearing none, was then just emerging victorious from a struggle for its life — the President of its Confederate foes having been taken prisoner on the day I became your pastor.

Immense the contrast between then and now! Immense even in the homeliest matters.

Think of paying, as then, 50 cents a yard for cotton cloth, 50 cents a pound for butter by the firkin, \$2.00 a pound for breakfast tea, and so on, out of a salary of \$1800 with a United States income tax deducted.

At such a time it is the good wife on whom the burden bears heaviest. She is the savior of the situation.

Well, the Union is worth far more than all it cost us.

A great transition had then been just accomplished. The design of the framers of our National Constitution in 1787, to make "a more perfect Union," was finally realized in 1865, when discordant States had been hammered into an indissoluble Nation on the anvil of civil war. Another great transition, not political but theological, was then approaching, but we did not know it; we realize it now.

The last three decades of the nineteenth century witnessed a greater intellectual change than any period since Luther's time. The new idea of the universe, which Copernicus introduced in 1543 by showing that our earth is flying through the heavens, instead of the heavens revolving round the earth, as all had supposed, was matched before this house rose from the ashes of its predecessor by the new idea that Darwin gave of man, as physically descended from ancient animal forms, instead of being created by a fiat of Almighty power 6000 years ago, according to traditional belief.

Darwin's epoch-making book was published in New York so recently as 1871. This made havoc of an important part of the current evangelical theology — the doctrine held since the fifth century, that the sin of Adam had involved all mankind in ruin. The biological doctrine of evolution was consequently denounced by theologians as "infidel" and "atheistic." The result was what happened to the bull that bore down against the locomotive. The good men who quoted Scripture against biology are now classed with the good men who quoted it against the new astronomy. When Henry Ward Beecher showed

Plymouth Church that the new science of biology required him to reject the orthodox doctrine of the poisoning of the human race, so to speak, in its cradle, certain ministers crowded him out of their fellowship in the New York and Brooklyn Association. That happened so recently as 1882; now it reads more like ancient history, so far have we gotten past that sort of thing. In fact, before 1895, the so-called New England Theology, a mitigated form of Calvinism, had "perished from off the face of the earth" — I quote the words of its sympathetic historian in a recent book.

Why was this? Because Calvinism represented God's work of redemption from sin as a reconstruction of the humanity that was supposed to be spoiled by the sin of Adam. Accordingly it fell before the new science, which has taught us to regard divine redemption as a constructive work, carrying forward from the origin of mankind the evolution of the spiritual humanity, which in the ages to come shall exhibit in perfected man the image of his Father, God. The result to real Christianity has been as if painted stucco had been scraped off from white marble on which it had been overlaid. The real Christ in the glory of his divine humanity has been revealed to us as our Elder Brother, who saves us through our imitation of him.

In that collapse of the theology which, forty years ago, was supposed to be as enduring as the sun, other factors, of course, helped, chiefly the critical study of the Bible, but of this there is no time to speak. I only observe that the great transition from mediæval to modern ideas of man

as related to God has been practically accomplished, at least in the Congregational churches. Sharp the contrast in the theological situation and its burning questions then and now! Nowhere is it sharper than right here. It is hard to realize now that the great question raised by the Council that examined me as to my qualifications for a pastorate here was the moral state of new-born infants. For in 1865 this church was still standing, with a few others like minded, for even an older type of Calvinism than that of the now defunct New England theology. There was unwillingness to have any pulpit exchanges with Methodist neighbors. There was unwillingness to have any professors from Andover Seminary preach in the pastor's vacation, because that institution was suspected of insufficient orthodoxy. To say that a man might not be soundly orthodox as to the Trinity and yet be saved, was thought dangerous doctrine. A far cry it is to such an attitude, but that was only forty years ago.

But let us honor those who were true to the light that was in them, however dim, and live up to our own convictions as they lived up to theirs.

The church of that day used its intellectual and spiritual equipment well. During my pastorate, 1865-1869, it received nearly a hundred new members — forty-eight of them on confession of faith. The church of to-day, with the same spiritual and a better intellectual equipment, is capable of even better results.

From this backward look we turn to the forward. We have seen that the church was nearing a great transition,

and knew it not. To-day it is facing, nay, already entering another great transition period, and is more or less conscious of the fact. Only those can be unconscious of it who do not read and think.

The past transition was theological, from mediæval to modern conceptions of man as related to God. The present transition is sociological, to more fraternal conceptions of man as related to his fellow-man in society. The theological transition accomplished an intellectual reform in the readjustment of dogma to science. The sociological transition has a moral reform to accomplish in readjusting the relation of the individual to society, and especially the relation of the strong to the weak. The former issue was mainly within the church itself; the present issue is between the church and the masses outside, who cry for social justice, and watch to see what sympathy their cry arouses.

As soon as the Civil War ended, a period of marvelous material expansion began. For many years all social interests were profligately sacrificed to individual rapacity for wealth. This is now in a fair way to be curbed by long-needed laws. But quite apart from the enormous rascality which has necessitated the general house-cleaning now going on in Federal, State, and City governments, there are grave inequities, no less iniquitous, of which our social system must be purged, or Christianity must suffer disastrous defeat.

When the laborer's wages cannot procure a sanitary home for the cradle of his babes; when his children have to be taken from school to earn their bread; when their

mother has to give herself to the factory rather than to her family; when industry destroys more lives than the battlefield, the contrast between such conditions and the splendid opulence to which they minister evidences that many humble producers of wealth are denied their economic rights, and that social justice is set aside.

On one side the scientific economist testifies that it is really so. On the other side, while conditions are, on the whole, better in Massachusetts than in other States, and in Lynn than in many cities, yet everywhere in Christendom are economic wrongs and little brothers disinherited. These look to the churches as the professed moral leaders of the world, and as bound to plead their cause.

What should the church do but imitate her Founder? He dealt with the great problem of human need on this principle: first, the natural, then the spiritual, as Paul has phrased it. Through his ministry of help to natural needs he made way for his spiritual uplift. First he healed, then he instructed. But we have reversed this; have put the spiritual first, neglecting the natural; have been content with preaching righteousness to those that needed first to experience its practice.

The church that shows herself concerned for "the square deal" of full human opportunity for the humblest private in the industrial army will not lack response to her gospel of the Eternal Life. As in Jesus' experience so the church will find that saving deeds must open the heart to saving truths. Look at what the church is doing in China and India to-day. We see the medical missionary by his cure of bodies winning entrance for the evangelist in the cure

of souls. Do we not seem to hear the Master's words, "Go thou, and do likewise" ?

Some of our churches have rediscovered this primitive way, and are entering it successfully. For doing the same this church needs no better precedent than its own history. Here I recall the fact that, just before the old house burned, it was opened for the first of a series of meetings, which had to be continued elsewhere through the winter of 1870-71; the object of which, as planned by the pastor, Mr. Joseph Cook, was to offer a free platform for the discussion of economic and other problems of special interest to operatives in the factories of Lynn. Such a precedent seems a clear call to this ancient church, to couple with its primacy of age in the Congregational brotherhood a primacy of effort to revive throughout its sphere of influence this truest imitation of Christ in his way of winning men's hearts to his religious lessons by his ministry to their natural needs. It is the plain rule of common sense, that if we would draw men to interest themselves in what interests us, we must first show interest in what interests them.

Twenty-five years ago it was my privilege to assist in the celebration of your quarter-millennial anniversary. I treasure the remembrance of it. I prize the opportunity, again mine after the lapse of a quarter-century, to honor the bond of personal interest which links me to the church that initiated me into the cares and comforts of the gospel ministry. Twenty-five years hence, when its three hundredth anniversary shall be celebrated, though I shall not be here, some of you, surviving then, and looking upon

surrounding conditions much changed from the present, will recall the anticipations I utter to-day of the transition period we are entering.

The prospect is not cloudless. Trustworthy readers of the signs of the times utter grave warnings. In the book advertisements for this month I find such titles as "Christianity and the Social Crisis," "The Church and the Changing Order" — books by eminent Christian teachers.

The social suspicions and strifes that are rampant between the "Haves" and the "Have-nots" are the inflammatory symptoms of moral unsoundness in our social order. Lawlessness afflicts the land, and many are the prophets of evil. Whether such clouds are to burst into the tornado, or to melt away into the blue sky, depends now on the fidelity of the church of God to her supreme trust — to secure his righteousness between man and man, and in every man, both in social and in private life. Of this we see auspicious omens. In many a pulpit throughout the land the old prophetic fire is already kindled against wrongs that have grown rotten-ripe for judgment. A revival of the public conscience seems to have begun.

Only let there be no half-way work for social righteousness. Then, twenty-five years hence, men shall look back on the monstrous evils that corrupt American life to-day, somewhat as we look back on the legalized barbarism that brought forth its fruit in "bleeding Kansas" and the battlefields of the Civil War.

To-day is a day for us here to gird our spirits for the earnest but peaceful struggle that shall issue in a purified democracy, and in that ideal Commonwealth in which every altar of human need is served as an altar of God.

READING OF SCRIPTURES.

REV. GEORGE W. MANSFIELD, LYNN.

Deuteronomy IV.

1. Now therefore hearken, O Israel, unto the statutes and unto the judgments which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you.

2. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you.

3. Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you.

4. But ye that did cleave unto the Lord your God are alive every one of you this day.

5. Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.

6. Keep therefore and do them: for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

7. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?

8. And what nation is there so great, that hath stat-

utes and judgments so righteous as all this law, which I set before you this day?

9. Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons:

10. Specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.

11. And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

12. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice.

13. And he declared unto you his covenant, which he commanded you to perform even ten commandments; and he wrote them upon two tablets of stone.

14. And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15. Take ye therefore good heed unto yourselves, for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire:

16. Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female.

17. The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air.

18. The likeness of anything that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth:

19. And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven.

20. But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day.

ADDRESS OF WELCOME.

C. J. H. WOODBURY, A.M., Sc.D.

Chairman of the Anniversary Committee.

IN COMMEMORATING two and three-quarters centuries of continued existence, this church, unchanged in denominational faith and site, celebrates an event which is not vouchsafed to any other church in this country.

The change which denoted that indication of modern civilization in appreciating the advantages of specialized skill, appears to have been first shown by the separation of town and parish; a momentous step in advance in American history, which left the one to attend to the functions of civic government, and freed the church from the burden of secular authority, so that it could infuse its beneficent influences over a wider scope, thereby acting with greater force in leading mankind towards better lives.

History is frequently presented in such condensed narrative that merely names and dates are impressed on the mind, to the exclusion of far more important relations of movements to each other, and of their influences upon events which follow even at great distances.

The Puritans were not of the peasantry but were among the most prosperous people of England, being possessed of material resources and imbued with that forceful intelligence which constitutes leadership in every community.

Many of them were entitled to heraldic crests, to wear court dress and swords of ceremony, and there was a

greater proportion of "misters" among them than there is of the society of scholars in these days of fecund colleges.

While precise figures as to the amount of property that the head of a family should possess to join the colony cannot be stated, yet it is evident that he must be in liberal circumstances for those times; records show that furs, silk apparel and plate abounded in the Colony.

At the time when this church was established, the wages of skilled mechanics in the Colony of Massachusetts Bay varied from fourteen pence to two shillings a day. Transportation across the sea was far more expensive than at present, and the entire outfit for the new homes must be brought by the colonists.

It is true that they suffered during the early winters, but this was due to their ignorance of a severer climate than that of Old England, for which they were unprepared, and not on account of poverty; there was indeed penury at a later date, but it occurred in the second generation.

Their intellectual force is shown by the successful manner in which they applied the principles of law developed under generations of monarchies, to the solution of problems of local self-government, and beyond that they initiated new functions of government, especially the written ballot, trade schools, free public education, town government, the separation of church and state, citizen militia, paper money, and the record of deeds and mortgages, all of which has contributed to the establishment of this Republic as the most potent nation in the world.

When anyone ignores the record of these pioneers whom

Carlyle characterized as "the last of the heroisms," or belittles their acts, he betrays the insignificance of his own origin.

To these exercises commemorative of the deeds of our forbears, you are welcome, as you are always cordially welcome here.

THE CHAIRMAN: The duties which a man owes to the town he lives in, constitute responsibilities which have been met by one who has obeyed the calls of the people to the chief magistracy of this city, time and again.

I have pleasure in introducing to you His Honor, Charles Neal Barney, Mayor of Lynn.

ADDRESS THE PARISH AND THE COMMUNITY.

HIS HONOR CHARLES NEAL BARNEY, A.B., LL.B., Mayor of Lynn.

I BRING to this venerable religious society, this afternoon, the greetings of the community that once, as a parish, maintained and supported this church. I do so in the full belief that every impartial member of this community, be he Orthodox or Liberal, Protestant or Catholic, Jew or Gentile, if he but be a student of American history, recognizes in this church of the Puritan fathers, the great custodian of the evolutionary processes of American liberties. Others will emphasize the religious history of this particular parish and perhaps of the great system of the Established Church in Massachusetts to which this society belonged. It is for me to speak of its connection with the civic life of Lynn. But it is impossible to do this without a brief glance at the origin of the church.

The early settlers of Massachusetts were for the most part English Puritans. They bitterly complained of the intolerance of the Established Church of the mother country and came here to escape it, or, as the historians like to put it, "in order that they might worship God according to the dictates of their own consciences." Our English forbears have frequently been charged with lacking any real sense of humor. Had they possessed it, however, it is perhaps too much to expect that in the Seven-

teenth Century they would have appreciated how their inconsistencies would have appeared to their descendants! Less than ten years after the first settlement of the Massachusetts Bay Colony, there occurred in the synod of the churches held at Cambridge, an event which meant that in religion Massachusetts, the land of exile for the victims of English intolerance, was for two centuries to be equally as intolerant of any theology not approved by its founders and leaders.

The Synod of 1637 sat for twenty-four days and when it adjourned had succeeded in recording eighty-two different forms of heresy existing in the Colony, "some blasphemous, others erroneous, and all unsafe." Two months later, probably in the same Cambridge meeting-house, occurred the trial of Anne Hutchinson, the arch heretic, and as the result of a proceeding undoubtedly extra-judicial, she was banished from the Colony. In summing up the case, Governor Winthrop, who presided at the trial, defined her offence and the policy of the Colony when he said, "Your course is not to be suffered * * * * we see not that any should have authority to set up any other exercises besides which authority has already set up." In other words there had become an Established Church in Massachusetts, which continued nearly two hundred years, until 1833. This parish was the official church of Lynn and continued to be so.

I claim blood descent from the first minister of this society, and most of you here this afternoon claim the theological heritage of this church as yours. Of the early theology it is not fitting that I should speak. But neither

filial respect nor even patriotism has any place in the judgment of the history of our forbears. We are not responsible for the short-comings of our ancestors, nor is it to our credit they did well some of the things they had to do. The student of history seeks for cause and effect, and having found these he holds them as bits of the Eternal Truth, for the use of which in the future he is responsible.

Now it is perfectly apparent that in this community there was an almost anomalous condition, difficult of explanation and yet not to be disputed. I refer to the condition which resulted from the requirement of strictest conformity to the Established Church in religious matters, but permitted the utmost liberality in the ideals and practices of government.

There was absolute domination by the clergy in early Massachusetts. The resulting over-insistence upon the importance of theological discussion served to make all literature and all thinking, for the first one hundred and fifty years of the life of the Colony, a useless and never-ending controversy about theology, with little insistence upon the fruits of religion. Cotton Mather's "*Magnalia*," the works of Jonathan Edwards, and Wigglesworth's poem, entitled, "*The Day of Doom*," in which the Almighty is pictured as explaining to unregenerate infants, confined in "the easiest room in Hell," why it is impudent of them to expect anything better — these represent the best literary efforts in an age that, in the mother country, produced that group of brilliant writers and thinkers beginning with Milton and ending with Johnson.

But the clergy of early Massachusetts not only domi-

nated the literature and general thought of the time, but the civic life as well. And here is the anomaly. In other lines of thought the clergy had stood for repression; in the growth of civil liberty, however, in the development of the principle of human equality before the law, the clergy and people of this Colony played a highly creditable part. And after all, human equality was a much more novel proposition in the history of civilization than was religious toleration, which had found frequent expression from age to age in different lands and among divers people.

The ministers, Samuel Whiting and Jeremiah Shepard, were by far the most influential and important men in Lynn in the Seventeenth Century, as Cotton and Increase Mather were in the Colony. The first body of laws was drawn by Rev. Nathaniel Ward of Agawam, in 1641, and by him annotated with frequent references to the Scriptures. No great public questions were settled, or even considered, without the counsel of the clergy.

The leaders of thought in Massachusetts had brought with them the seed of that social and political truth for which the English Commonwealth later stood and of which Milton and Cromwell were the great English exponents. The traditions of all civilization proved to be against the persistence of any theory of social equality in England. With the accession of Charles II to the throne, the Commonwealth became a mere incident. But the seed that was transplanted to Massachusetts found lodgment in different soil. It has been said by some that industrial conditions in the New World made an actual equality that hastened the acceptance of the theory of equality. To

refute this suggestion we have but to contrast the development of ideals in Massachusetts and in Virginia, and to reflect that Massachusetts had practically settled in 1780 great principles that were only established in Virginia in 1865. The spirit of the laws drawn by the Agawam minister and the development of the town meeting in New England had paved the way for Democracy. And in the town meeting as in everything else the church was the predominating factor.

It is true that as late as 1772 the catalogue of Harvard College gave special prominence to the names of the sons of certain families in the Colonies, and that after the organization of the Supreme Court in this State, that august body held that the description of a gentleman in a writ, as a "yeoman," was cause for the abatement of the writ. But despite these occasional reminders of an old system, by the outbreak of the Revolution, human equality before the law had reached in Massachusetts a full acceptance never before accorded it in the world. During the period of its evolution, New England had been absolutely dominated by the church of the Puritans.

The closing quarter of the Third Century of this society finds its relation to the community far different from that in its earlier days. Men and women strong in the faith of the fathers still come here in goodly numbers to worship and to receive the message from their minister. But no longer does the parish number every member of the community, nor is membership in the church a pre-requisite for voting for officers of the civil government; no longer does this church or any church, or all the churches, dom-

inate the social, educational, philanthropic and civic life of the people of the Third Plantation; no longer do discussions of immaterial theological questions absorb the best energies and attentions of the people. Some good people profess to believe that these changes mean the loss of the usefulness of the church, and that the end of the Third Century will see this ancient organization with little of its former prowess.

To all such let me say, as I believe this community in its moments of deepest thought would have me say, that in the new adjustment of social affairs, in the broader spirit of co-operation between men, in the greater toleration of the beliefs of others, in the widening influence of organizations that now do what the church formerly did in the way of benevolence and education, there is opportunity for the evolution of the church to larger rather than to lesser responsibilities. As the horizons of men grow broader and their activities become greater, it is absolutely essential to the progress of the race and the maintenance of the social order, that the hold men have upon Eternal Truth shall be stronger and their visions of the Perfect Life clearer and more effective.

In the year 1907, in the City of Lynn, this church still bears a relation to the civic life that no man has a right to underestimate. In this day when human ingenuity has placed at our command forces of nature not dreamed of a century ago, we boast of our industries and our prosperity and, alas, too often count our success by accumulated wealth! The life of this church has covered a period of remarkable advance and has contributed much to the

progress of our great city and to the ideals of Democracy in America. But, fellow citizens, is it any insignificant task to endeavor to hold the vantage ground in civilization that we have already attained? Are the temptations of men any less compelling than those of two centuries ago? Are the needs of men for spiritual consolation and uplift any the less urgent? The Christian Church may no longer speak to the community with the voice of organized authority as it spoke in the Seventeenth Century. But it does speak through the life of the individual and furnishes the incentive in every great struggle after truth. Its message is the same yesterday, to-day, and forever; but it must always be interpreted in the light of the Eternal Present.

“ 'T is as easy to be heroes as to sit the idle slaves
Of a legendary virtue carved upon our fathers' graves,
Worshippers of light ancestral make the present light a crime;
Was the *Mayflower* launched by cowards, steered by men behind their time?
Turn those tracks towards Past or Future, that make Plymouth Rock sublime?

“ They were men of present valor, stalwart old iconoclasts,
Unconvinced by axe or gibbet that all virtue was the Past's;
But we make their truth our falsehood, thinking that hath made us free,
Hoarding it in mouldy parchments, while our tender spirits flee
The rude grasp of that great Impulse which drove them across the sea.

“ New occasions teach new duties; time makes ancient good uncouth;
They must upward still and onward ~~that~~ ^{who} would keep abreast
of Truth;
Lo, before us gleam her camp fires! We ourselves must Pilgrims be,
Launch our *Mayflower* and steer boldly thro’ the desperate
winter sea,
Nor ~~try~~ ^{attempt} the Future’s portal with the Past’s blood-rusted key.”

THE CHAIRMAN: A counselor learned in the law, who has graced the bench, an honored public servant of both City and Commonwealth, also a profound investigator into the deeds of the past, which he has recorded in English pure and undefiled, is worthy of the homage of his townspeople.

It is my privilege to introduce to you the Honorable Nathan Mortimer Hawkes, who represents the Lynn Historical Society, which is believed to be the largest local organization of the kind in this country.



SECOND MEETING HOUSE.

Called the Old Tunnel on account of the roof of its cupola. It set on the Common on a line diagonally from the present meeting house towards Whiting Street. Built 1682 from timber cut in Meeting House Swamp in the Lynn Woods. Altered in 1716. by porches, oak pulpit and sounding board imported from England. In 1737, new roof and other repairs cost £464-12-5. In 1771, four gables taken down and the "ornament" built over the bell, giving the building its time-honored nickname. Original bell unknown; second bell imported from England 1699, was cracked in celebrating the peace of Ghent and the battle of New Orleans, the news of both reaching Lynn at 10 A.M., Feb. 13, 1815. Bell recast by Paul Revere & Son, November, 1816. Cracked by fire alarm and recast by William Blake, 1878.

It was moved, in the Spring of 1827, to the Parsonage lot corner South Common and Commercial Streets, where it was rebuilt.

There is no authentic picture of the first meeting house which was east of Shepard Street at the rear of 244 Summer Street. Lewis states that it was moved to the Common and formed a portion of the second church. Moulton claims that it was moved and formed a portion of the Alley house on Harbor Street, which was torn down in 1896.

THE PARTING OF THE WAYS BETWEEN PARISH AND TOWN.

HON. NATHAN MORTIMER HAWKES.

Representing The Lynn Historical Society.

ONE standing in the House of Worship of the First Parish and Church of Lynn, naturally seeks to prove kinship and connection with them. I submit the following evidence of my right to be here to-day.

Church and State, with our fathers, were so intimately blended that seats in the church were assigned in Town meeting. Those who, from worldly position or spiritual leadership, were deemed worthy of special positions were selected by the Town; the remainder of the people (for attendance at church was compulsory) were arranged by a committee, as will be seen by the following extracts from the Town records, 1692, January 8:

"The town did vote that Lieut. Fuller, Lieut. Lewis, Mr. John Hawkes, senior, Francis Burrill, Lieut. Burrill, John Burrill, Jr., Mr. Henry Rhodes, Quartermaster Bassett, Mr. Haberfield, Cornet Johnson, Mr. Bailey and Lieut. Blighe should sit at the table."

"It was voted that Matthew Farrington, senior, Henry Silsbee and Joseph Mansfield, senior, should sit in the deacons' seat."

"It was voted that Thomas Farrar, senior, Chrispus Brewer, Allen Breed, senior, Clement Coldam, Robert

Rand, senior, Jonathan Hudson, Richard Hood, senior, and Sergeant Haven, should sit in the pulpit."

"The town voted that them that are surviving, that was chosen by the town a committee to erect the meeting-house, and Clark Potter to join along with them, should seat the inhabitants of the town in the meeting-house, both men and women, and appoint what seats they shall sit in, but it is to be understood that they are not to seat neither the table, nor the deacons' seat, nor the pulpit, but them to sit there as are voted by the town."

In the list of the elders authorized to sit at the table in the House of Worship and the Council House of the whole people appears the name of my ancestor, the son of the immigrant first-comer.

The date is the year when the Old Tunnel was only ten years from its building and the year of the arrival of the Provincial Charter of William and Mary and many years before the West End became the Third Parish.

I am here, however, not on account of ancestry, but because I have made a study of the local conditions attending evolution of the Town from the Parish.

The scope of our theme this afternoon does not touch the great struggles in New England churches in the early years of the Nineteenth Century from which this church and parish came out as a brand saved from the burning. It does not deal with the legal nor ecclesiastical phases of the same period, but is an unvarnished recital of some matter-of-fact happenings of the good people of Lynn of that time. The matter was drawn to my attention by reading in Alonzo Lewis' first

edition of his "History of Lynn" under date of 1805, the following:

"For one hundred and seventy-three years, from the building of the first parish meeting-house, the people had annually assembled in it for the transaction of their municipal concerns. But this year, the members of that parish observing the damage which such meetings occasioned to the house, and believing that, since the incorporation of other parishes, the town had no title in it, refused to have it occupied as a town-house. This refusal occasioned much controversy between the town and parish, and committees were appointed by both parties to accomplish an adjustment. An engagement was partially made for the occupation of the house, on the payment of twenty-eight dollars annually; but the town refused to sanction the agreement, and the meetings were removed to the Methodist meeting-house, on the eastern part of the common."

This statement unabridged and unenlarged upon stands in each subsequent edition of Lewis and of Newhall. If the records of the Parish and Town had been written out fully, there would have been much of historical interest in the dramatic ending of the Puritan problem of a union of Church and State, Parish and Town, in Lynn. A peculiar circumstance connected with the printed annals of Lynn is the fact that two men, Mr. Lewis and Mr. Newhall, who did so much to elucidate our history, were not in touch with that amazing religious reformation which created the short-lived Commonwealth of England and the enduring Commonwealth of Massachusetts. While each was loyal

to his native Town, each was proud of his connection with the church, the protesting against conformity with which was the moving cause of the settling of Massachusetts. If our historian had been a Congregationalist, either Unitarian or Trinitarian, he would have found a theme of interest in tracing the sequence of events which led to this controversy.

The theory of the Puritan planters was that the fee of all lands was in the Company,* and that grants for plantations were made for the settlement of a Parish, and incidentally for the civil concerns of such Parish. A prime concern of the Parish and its creature the Town was the support of the ministry. Hence the Town in granting to individuals made it a condition that all the land should bear its share in the common burdens of the Town, an important item of which was the ministry.

Rev. Dr. Parsons Cooke in the most pungent and brilliant polemical work ever written in Lynn said:

“This was the obligation which lay upon the land, a reserve tacitly made in the original grant, and which could not be nullified in passing from one owner to another. It was a condition in the deed which bound and attached it to the titles of all future owners.”

The Puritan plan of carrying on all affairs ecclesiastic and civic in the Parish seems to have worked without friction in Lynn until the Colonial Charter was abrogated and

* The Company in this connection means the organized body of Puritan leaders in England, to whom, on the 4th day of March, 1628-9, in the fourth year of the reign of Charles I, “The Charter of the Colony of Massachusetts Bay in New England was granted.”

the usurpation of Sir Edmund Andros had been ended and the Provincial Charter was in full force. For nearly a hundred years the Puritan Theocracy had dominated New England. Great changes took place in the era of the Provincial Charter and of the Royal Governors.

The meeting-house (not the first meeting-house but the first erected on the Common) had been built by assessment upon all the acres of the whole Town in 1682.

In spite of the locating of new parishes and the setting up of rival denominations, the meeting-house of the First Parish was the place of meeting for all purposes of the Town for one hundred and seventy-three years, as Mr. Lewis recorded.

The first break in the Parish was a legitimate one even from the Puritan standpoint. It was a long distance for the farmers of Lynn End, or Lynnfield, to travel to worship on Lynn Common in the short winter days when they frequently had more severe snow storms than we have seen.

Recognizing this stumbling block in the way of proper observance of the Lord's day, the Town voted, November 17, 1712:

"In answer to the petition of our neighbors, the farmers, so-called, dated Feb. 13, 1711, desiring to be a precinct, that all the part of the Town that lies on the northerly side of that highway that leads from Salem to Reading be set off for a precinct, and when they shall have a meeting-house and a minister, qualified according to law, settled to preach the word of God amongst them, then they shall be wholly freed from paying to the ministry of the Town and not before. And if afterwards they shall cease to main-

tain a minister amongst them then to pay to the minister of the Town as heretofore."

The conditions of the above vote were complied with and in 1720 Lynnfield became a Precinct and the Second Parish of Lynn, and exempt from paying to the minority of the Town.

The first alien denomination to set up a meeting was in the troubled time of Andros. On the 18th of 5th month, 1689, the Friends held their first monthly meeting at Lynn. They had previously, in 1678, erected a meeting-house on Wolf Hill, on what is now Broad Street, upon the land still owned by the Society.

The incursion of the Quakers was the first serious menace of the Puritan domination and the most serious till the advent of Methodism a century later. Of the good sense of the Parish in this matter Dr. Cooke says:

"The friction engendered by the requirement that all the Colonists should be taxed to support the ministry was one of the greatest sources of disaster to the Puritan cause. But the Parish in Lynn took early measures to mitigate the evils of this law, and so far to relax its force as to maintain good neighborhood with the Quakers. In the year 1722 they voted:

"The Parish considering that sundry of our neighbors called Quakers, who have in times past requested to be dismissed from paying taxes to our minister, Rev. Nathaniel Henchman, which in some respects hath been granted — but now our Parish observing said Quakers frequently purchasing lands, that have usually paid to the support of our minister in times past, and under like obligation with

our other lands to pay to the maintenance of our minister — wherefore, voted, that all the lands belonging to said Parish, purchased by said Quakers (not meaning one of another) since the settlement of our present minister, as also all other ratable lands, in whose hands soever, shall for the future pay to said Parish, excepting only such lands and estates of the several Quakers hereafter named, now freed from paying to the Parish the present year, and the same to be at the discretion of the Parish, from year to year, whether to pay or not."

Then follows a list of fifteen persons that were exempt. Similar votes, exempting individuals in about the same number, were passed from year to year for several years. From this it seems that it had been the custom before this to exempt individuals to some extent.

The Society of Friends, considering its antagonistic origin, has little to complain of Puritan intolerance in Lynn. The Friends were thrifty and were adroit manipulators of men. They not only secured an exemption of their lands from contribution towards support of the ministry, but they exhibited a juggling feat with the schools such as no other society here ever approached.

Wherever in this country the Roman Catholics have asked for a division of school funds, the Protestants have with one accord sounded the tocsin of alarm.

The early Friends in the reign of Charles the Second, through the friendship between James, Duke of York, and William Penn, had a suspiciously close bond of union with the Catholics in their common dislike of Puritanism. The intervening centuries have broken down the barriers of

sect and good men of the Twentieth Century can look back to the Seventeenth with charity and respect for their forbears of the parent stock whatever peculiarity of creed they affected.

Both Friends and Roman Catholics have always professed a strong desire for a guarded religious training for the young of their sects. Later developments reveal how in the fulness of time this scheme worked in Lynn.

In a paper on the "Origin of Quakerism," prepared by Samuel Boyce, it is related:

"In 1784 application was made to the Selectmen of Lynn for the proportion of the money which Friends were annually paying for the support of the public schools to be refunded to them, in order that it might be used towards defraying the expenses of their own school. Objections were at first made to this request but after some time had elapsed Friends were allowed to draw back annually a portion of this money for that purpose. The school was continued about forty years, and this privilege was granted them most of the time."

Not only were the Friends allowed their proportion of the school fund, but they were (as a Society) permitted to choose members of the School Committee, and were wherever they lived a School Ward of the Town by themselves.

Thus was established a full-fledged and original Parochial School on the soil of Puritan Lynn.

The Methodists attempted the same Parochial project, but in Town Meeting, Feb. 23, 1792, it was voted "That the Methodists do not draw their part of the school money back."

In 1821 the Friends' Parochial School was done away with by a vote "That the Town be redistricted anew, as it respects the several schools without any regard to any particular religious society."

It was not till the close of Rev. Jeremiah Shepard's happy and united pastorate of forty-one years that the First Parish and the people of Lynn realized that the golden age of the Puritan Theocracy had passed — that the ecclesiastical and civil concerns of the whole people were not within the scope of the First Parish.

Lynnfield had become an independent Parish, and the Friends within the territory of the First Parish had become land-owners exempt from Parish taxes and voters in Town meetings. The most laconic and yet comprehensive statement of the actual divorce of Parish and Town is to be found in Dr. Cooke's "Centuries" (p. 196):

"Several noteworthy events affecting the Parish took place during Mr. Henschman's ministry. The next year after his settlement, that is, 1721, the Parish ceased to have its business done in Town meeting. The separation was effected on this wise: At a Town meeting there was an adjournment of Town business for half an hour to give the members of the Parish time for preliminary action. Then in a meeting ordered by those of the Selectmen belonging to the Parish, a vote of members of the Parish was passed, ordering Richard Johnson and Theophilus Burrill to call a Parish meeting for organizing. The meeting was called, and a hundred voters attended and unanimously concurred in the proceedings."

Dr. Cooke is so confident in his facts that he does not

trouble himself with giving authorities that might lighten the labors of later gleaners in the local historical field, hence it was a pleasing surprise to find that his statement was an almost exact transcript of the record of the Town Meeting held March 5, 1721-22. That event, so tersely recorded, was one of the milestones in our history. It marked the close of a century of homogeneous Colonial life under the teachings of pure Calvinism expounded by Whiting, Cobbet and Shepard.

The Town record was made as if an ordinary event was chronicled. Very few, if any, more striking and pregnant happenings ever took place within the walls of the Old Tunnel Meeting-house. The record was coolly made. The actors so far as we know were as "impassive as the marble in the quarry," utterly unconscious of the passing of the Puritan idea and the incoming of the modern Town Meeting, divested of all ecclesiastical, and clothed with only civic powers.

On the surface it would appear that this separation should include a discontinuance of the use of the meeting-house for the transaction of Town business. On the contrary, the Town used the building in all its official affairs for more than three-quarters of a century after this time. Within its homely walls men of the First Parish, Friends, the voters of Lynnfield and of Saugus debated and made appropriations for Town purposes while much history was making itself.

The great Provincial feat of arms — the capture of Louisburg (the French Gibraltar in America) — by Massachusetts soldiers and sailors in 1745, happened

while the Old Tunnel remained the Council House of the Town.

Lexington, Concord, Bunker Hill, the War of the Revolution, the adoption of the Federal Constitution, the Presidency of Washington and of the elder Adams and other marvelous events occurred while the village Solons continued there to discuss problems of social life.

Three generations walked up and down the sombre aisles ere the friction between Parish and Town became apparent, which resulted, in 1806, in the abandonment by or the expulsion of the Town from the meeting-house.

In order to show the tense relations of the people — the conservative clinging of the towns-people to the old house even after they had forsaken the faith therein preached — some reports and votes have been culled from the records. Only a small fraction of the voluminous records is copied, and that not consecutively, but barely enough to give a hint of the importance of the issue in the minds of the fathers. First we copy from the Parish Records. By the Parish Records it will be seen that the Parish in the beginning of the contention did not absolutely bar the Town from its house, but simply insisted that it should only be used in rotation with the other meeting-houses in Town — that is, that the hitherto undivided burden of the Parish in providing shelter for the Town should be divided and borne in part by the other societies.

March 20, 1805, the Parish

“Voted that the Town shall not in the future hold their Town meetings in the First Parish meeting-house only in rotation, and the April meeting to be considered as one.

“Voted that the Parish Committee be directed to notify the Selectmen of this vote.”

Jan. 9, 1806:

“Voted to accept of the report of their committee, which is as follows, viz.: The Parish, at their meeting in March last, voted that it was not their choice that the Town should hold any Town meeting in future in the said Parish meeting-house unless by rotation in the several meeting-houses in Town, and that the meeting in April then next ensuing might be holden in said house as the first in rotation — the meeting was accordingly held in said house, and in May following, the Town voted that their meeting should be holden in rotation in the several meeting-houses in Town.

“The Selectmen of the Town now ask leave of the First Parish to hold their next Town Meeting in their meeting-house as the first meeting in the rotation. Although the Parish conceive that they have already taken their turn yet they are willing to sacrifice their own private interest and feelings, and submit to a partial evil for the general good, it is therefore voted that the Town be permitted to hold their next meeting in the said house as the first in the rotation. Provided that the next meeting be holden and finished previously to the first day of March next.

Signed by the Committee,

JAMES GARDNER.
WM. MANSFIELD.
FRED BREED.
THOMAS RHODES.
CHARLES NEWHALL.”

Jan. 16, 1806.

Jan. 30, 1806:

“Voted that the Parish Committee be a committee to appear at the adjournment of the Town meeting and forbid the Town in the name and behalf of the First Parish, of ever holding any Town Meeting in said Parish Meeting-house in future unless by the consent of the said Parish.

“Voted that the Clerk serve the Town with a copy of the above vote.”

GLEANINGS FROM THE TOWN RECORDS.

“The undersigned, a committee chosen by the Town to treat with a committee from the First Parish in Lynn in order to effect a settlement of a dispute that has arisen relative to the right claimed by the Town to transact their public business in the old meeting-house, so-called, report that they have the mortification to learn that the Parish has declined to unite with the Town in this pacific measure. But although the conduct of the Parish in this respect may appear to close the door against all further attempts of the Town towards a compromise, nevertheless, when we recollect that some of the proceedings of our last meeting however well intended or proper in themselves, give umbrage to many of our brethren of the Parish as being in their opinion calculated to prevent a reconciliation, and although we are compelled in justice to the Town to declare that we view the measures as respects their appointment of a committee as sufficient evidence of the Town’s accommodating disposition, and that the omission of the Town through mistake to invest them with power to treat, etc., does not in the least weaken or impair that evidence, nevertheless, we, the Town, in the spirit of charity and candor will give the complaints of the Parish before hinted all that weight they may desire, that we take leave further to recommend that in order to evidence beyond a doubt that

the Town are still desirous to promote concord and harmony between them and their brethren of the Parish, and to avoid the manifold evils of a contest in law, where the interest of the parties are so connected and blended that however decided in law will, in addition to an enormous expense, be attended with far more pernicious consequences, when fellow citizens of the same Town, the same neighborhood, family connections, near relatives, etc., will be enclosed in an unhappy quarrel which in the nature of things will give strength to those discordant passion which are the baneful source of human misery.

"As a means to avoid these accumulated evils and to establish tranquility among all classes of our fellowtown'smen, your committee respectfully submit for your consideration, whether it would not be best for the Town by Resolve by vote, that we are still ready to listen to any proposals from the Parish that may tend towards an amicable settlement of this unhappy dispute.

JOSEPH FULLER,
HENRY BURCHSTEAD,
NATHAN HAWKES,
RICH'D SHUTE,
TIMOTHY MUNROE,
MICA'H NEWHALL,

Lynn, Feb. 9, 1806.

Committee.

The warrant for Town Meeting, dated March 7, 1806, contained this article:

"Also to determine what further measures are necessary for the Town to adopt to support and establish a privilege of meeting in the old meeting-house which they and their fathers have ever heretofore enjoyed and to determine where the next meeting shall be called."

Town Meeting, March 17, 1806:

"Voted to refer the determination of the matter of right of meeting in the old meeting-house to the adjournment of this meeting, and the Town are ready to meet the Parish by their committee to compromise the business."

Under same date the next action was:

"Voted the Selectmen apply to the Methodist Society for their house to hold the April meeting in.

"Voted to adjourn this meeting to the place where the April meeting shall be held."

The warrant for the Annual Meeting for the choice of State Officers for 1806 began as follows:

"The freeholders and other inhabitants of the Town of Lynn qualified as the law requires, are hereby notified to attend a Town Meeting to be holden at the Methodist meeting-house in said Town on Monday the 7th day of April next at 1 o'clock P.M.

HENRY HALLOWELL,
HENRY OLIVER,
NATHAN HAWKES,
Selectmen.

dated —

Lynn, March 28, 1806.

Lynn, April 7, 1806:

"Met agreeable to notification. At this meeting it was voted to choose a committee for the purpose of filling up the blanks for a compromise with the old Parish, relative to the Town's using the old meeting-house, and to report at May meeting.

"Voted, Zachariah Attwill, Samuel Collins, Abner Cheever and Thomas Mansfield be said committee.

"Voted, the Selectmen provide a house for May meeting at the Town's expense."

May 1, 1806:

"The Selectmen issue the warrant for Town meeting for choice of Representatives to General Court to be held in the old meeting-house, May 12, 1806."

This report was made at the meeting:

"As it appears to be the wish of both Town and Parish to have the unhappy dispute between the Town and First Parish respecting the old meeting-house amicably adjusted the following is submitted to the Town for their consideration; it is thought it will meet the views of both parties.

"The Town cannot comply with the proposition of the Parish as offered to the Town's committee.

"But the Town are willing to relinquish all their right in the said house on the following considerations, viz.:

"1. The Town shall have leave to transact all municipal business in the said house as usual.

"2. The Town shall sweep said house and if necessary wash it as soon as may be after each meeting.

"3. The Town shall make good all damages which the house shall sustain by such meeting as soon as may be after each meeting, and in case of any dispute the Town shall choose one man and the Parish one, who shall be arbitrators to fix said damage.

"4. The Town shall pay the Parish Treasurer annually the sum of dollars as the Town's proportion of the general repairs in and on the house.

"5. This stipulation shall continue in force for the term of years.

"The committee appointed on the part of the Town at their meeting on the 7th of April, have met with the com-

mittee on the part of the First Parish and have agreed to fill up the blanks left within the proposals as follows, viz.: the blank for compensation to be filled with twenty-eight dollars per annum and the blank for the number of years filled at twenty years.

“And the same is submitted to the Town and Parish.

“Lynn, April 28, 1806.

ZAC'H ATTWILL,	FRED'K BREED,
SAM'L COLLINS,	THOMAS RHODES,
ABNER CHEEVER,	WILL'M MANSFIELD,
THOMAS MANSFIELD,	EPH'M BREED,
<i>on the part of the Town.</i>	<i>on the part of the Parish.”</i>

“Voted by the Town on the 12 of this instant May to reject the above report.”

The next warrant for Town Meeting was issued Jan. 10, 1807, and the place of meeting was the Methodist meeting-house.

At the April meeting, 1807, there was allowed:

“For the use and repairs of the Methodist meeting-house \$42.25.

N.B. — The above sum included nineteen dollars paid to Col. Breed and Harris Chadwell for the use and repairs of the old meeting-house.”

These excerpts from musty records may serve as sleeping potions to people not fascinated by our local annals, but they are of value as throwing a flash-light upon the scenes of earlier days, and gives a more life-like picture than any rhetorical attempt.

After the disuse of the Meeting-house by the Town in

1806, the Parish used it for its purposes on the Common till 1827, when the Parish, aided by neighboring churches and the Town, under the deft management of Captain Joseph Lloyd, removed the frame of the old house to the corner of South Common and Commercial Streets and a new covering was given to the old timbers, which had originally been primeval oaks grown in the Meeting-house swamp in Lynn Woods.

In the rebuilt house Dr. Cooke preached his first sermon here on the first Sabbath of March, 1836, and was installed May 4, of the same year. Soon after, the church upon this spot was erected; but this is the story of later days, and a digression from the text.

In 1806, as well as in 1721, the irritating element which caused the First Parish to close its doors upon the Town may be traced to ecclesiastical origin.

The Quakers and the several Parishes could legislate in peace with the Parish in the old house. A more aggressive sect had come to Town and pitched its tent within sight of the Old Tunnel.

Benjamin Johnson, a prominent man — a leader in the development of the shoe business and a member of the First Church — had heard and been impressed with Methodist preaching in the South.

Mr. Johnson invited Jesse Lee, the Methodist preacher, to come here. Lee arrived on the fourteenth of December, 1790. Since that day Methodism has been a particularly active and vital power in Lynn. Mr. Lee set up his church — militant — in the houses of Mr. Johnson and of Mr. Enoch Mudge, the one at the north end of Market Street,

the other at the corner of South Common and Vine Streets. One was east and the other was west of the old meeting-house, so that he flanked the Parish.

The house of Enoch Mudge stood upon the site of the edifice in which we meet to-day and which has long been your place of worship.

As Shakespeare says, "Thus the whirligig of time brings in his revenges."

Sometimes he was permitted to occupy the meeting-house for evening meetings, and when this was refused, the Methodists, on the fourteenth day of June, 1791, began to build the first meeting-house of their society just in front of what is now Lee Hall. In twelve days from the time the timber was cut, we are told the house was ready for occupancy. It was a plain, unfinished building, 34 by 44 feet. It stood out in full view of the First Parish Meeting-house, and a few years later it became a convenient shelter for Town Meetings, when the First Parish ejected the Town from the Old Tunnel. Thereafter, with occasional meetings at the hall of Paul and Ellis Newhall, at the corner of Market and Essex Streets, it was occupied by the grace of the Methodist Society for Town purposes, till the erection of the Town House on the Common in 1814.

There are two sides to every shield.

The freemen of the Town claimed that they and their fathers had always used the meeting-house, that a tax upon the whole property had erected the building and had maintained it, and that consequently they and their successors had a prescriptive right to enjoy the same privileges. At the time of the controversy the First Parish

was in a dire plight. Its pastor, Rev. Thomas Cushing Thacher, lacked the power of his predecessors; he had not the gifts of solidity and earnestness, his intellectual parts were not equal to that of the family to which he belonged. The functions of his sacred office were not appreciated by him, and secular affairs engrossed his mind.* Mr. Thacher's ministry extended from 1794 to 1813.

His immediate predecessor, Rev. Obadiah Parsons, had faults even more inconsistent with his profession than those of Mr. Thacher.

With such guides it is not strange that Jesse Lee's earnestness and his fiery preaching made the new sect popular. A large portion of the First Parish went over to the Methodists. Even the deacons of the Parish, William Farrington and Theophilus Hallowell, joined the new movement and carried away the communion plate of the Parish, probably under the impression that where the deacons were there was the church. Over the carrying away of the communion service a long contention was had, which resulted in its return; with it Deacon Farrington came back.

According to the opinion of those who remained in the Parish, those who left had abandoned the faith taught by the founders, and in forming an alien church they had forfeited their rights in the old meeting-house.

To the Parish it seemed unfair that men who worshipped elsewhere should seek to retain a secular control over the meeting-house. Hence the denial of its use by the Parish

* "But the people heard from him some excellent sermons—even some of the same that had been preached by his father before him."

— the appointment of a joint committee — the compromise agreed to by the committee recognizing the right of the Parish to receive compensation for its use and the refusal of the Town to accept the compromise.

The Parish was weak in numbers, but by the vote of its enemies its contention was maintained that secular as well as ecclesiastical use of its property was in the Parish, and that the title to the Old Tunnel was in those who maintained the faith of the fathers in years of disaster as well as of prosperity.

The First Parish of Lynn is the oldest organization of man, apart from the family relation, of the ancient Town, and as you properly claim, the oldest Puritan Church in America to remain practically upon its original site, and so far as a layman can say, it still professes and practises the truth as taught by the saintly Whiting, Cobbet and Shepard.

THE CHAIRMAN: The maxim, "in essentials unity, in non-essentials liberty — in all things charity,"* indicates the fundamental principles governing the cordial relations existing between the sister churches of our city; on whose behalf we will hear from Rev. Frank W. Padelford, Minister of the Washington Street Baptist Church.

* "In necessariis unitas, in dubiis libertas, in omnibus caritas," is sculptured in the stone over a doorway leading into the close of Salisbury cathedral, and ascribed to Melancthon, who used the expression in one of his theses.



THIRD MEETING HOUSE

The Old Tunnel on the new site, corner South Common and Commercial Streets, with new roof, tower, front and pews, was rededicated October 17, 1827, at 10.30 A. M. In summer of 1832 it was enlarged to the present dimensions and twenty pews inserted. Sold to the Second Christian (Universalist) Society, February 14, 1837, who have occupied it ever since, having made numerous changes.

ADDRESS ON BEHALF OF SISTER CHURCHES.

REV. FRANK W. PADEFORD,

Minister of the Washington Street Baptist Church, Lynn.

I HAVE come this afternoon to bring to you on this interesting occasion the congratulations of your sister churches in Lynn. I can at best express, in a most inadequate way only, our hearty feelings and good wishes. The presence of so many friends from all these churches expresses, more eloquently than I can hope to do, the congratulations of your brethren. I assure you that in a most sincere and fraternal spirit we rejoice with you to-day.

These two hundred and seventy-five years of your history have witnessed marked changes in their relations, one to another, of these Christian churches. These years cover at least three periods of relationship. There was first the period of bitter animosity and hatred, when each church regarded the other as an enemy, because, as they thought, an enemy to the truth and to Christ. This first period was followed by a second, when the bitterness disappeared, but when each regarded the other with suspicion and coldness. Both these have now given way to a third, when we gladly recognize each other as brethren because we are children of a common Father, living a common life, seeking to do a common work. Hatred and suspicion have been displaced by hearty interest and brotherly love. We recognize now that what concerns one concerns another. We share each others' sorrows and we rejoice in

each others' joy. As the Apostle Paul has phrased it, "we are all members of the body of Christ" and our life is a common life. As your brethren in Christ, members one of another, we salute you on this happy occasion.

I have been wondering how it must feel to be two hundred and seventy-five years old! The church which I have the honor to serve (the Washington Street Baptist) celebrated its fiftieth anniversary two years ago. We felt very ancient then but when we stand beside you to-day we feel very youthful.

Two hundred and seventy-five years! What must it mean to this community that this one church has given to it two hundred and seventy-five years of consecutive, consecrated service? Nothing but the book of the recording angel could convey any adequate conception of what that has meant. Nothing but eternity can reveal it. The church is the most important institution in the community; more important than the school, the literary organizations or the government itself. The church is the foundation of the school, the inspiration of the libraries and it furnishes the moral fibre of the government. What this city is and what it has been for nearly three centuries is due in no small degree to this First Church of Christ in Lynn.

One of the most remarkable phases of our Christian civilization is the disproportionately strong influence which the Christian church exercises in the community. Not more than one-tenth of the people of Lynn to-day, probably, are members of any Christian church and yet the Christian churches can exercise more influence than all the other institutions if they so desire. The church can

accomplish almost anything it desires in the community to-day. This old First Church looks insignificant in a way. At no time in its history has it had more than five hundred members probably, and yet no one can conceive what this church has meant in the life and history of this city. Because of what this church has meant to Lynn for two hundred and seventy-five years we congratulate you.

Yet what of all this celebration anyway? If you had simply gathered to-day to celebrate the birth of an institution born two hundred and seventy-five years ago, if that were all, some of us would not care to spend our time here. But it is because it is a living institution, that is reviewing two hundred and seventy-five years of life, that there is some significance in this celebration. We are here because this old church is a living organism. We are here because we believe that the church has a future; because we believe that it is destined to do more in the days that are to be than in the days that have been. Some profess to believe that the church is an institution of the past, but we believe that it is an institution of the past and of the future. We have seen as yet only a promise of what the church is to be and do.

When the church comes better to understand its message, when it comes to see that it has a message to the community as well as to the individual, it will do more than it has ever done in bringing in the kingdom. The mission of the church is not only to convert and train the individual members of society but its mission is also to transform society itself, until the Kingdom in Heaven shall be the Kingdom on earth. When during the next few

years of its life this church shall catch this larger vision of its mission, its influence will be vastly greater than in these years we celebrate.

The Pilgrims and the Puritans had the right conception of the relation of the church and the community. Their only trouble was in the application of their principle. The church will never apply its principle and do its work in their way again but it will apply the principle in a truer form and do the work in a larger way.

Not only, then, for what you have been and have done in these two hundred and seventy-five long years but for what you are to be and do, your sister churches bring you heartiest congratulations and best wishes to-day. It is our great hope that your next two hundred and seventy-five years may be marked by larger visions of truth, deeper consecration to Christ and more glorious consummation of your work than in these two hundred and seventy-five splendid years of the past.



THE COLONIAL COMMUNION SERVICE.

THE CHAIRMAN: In the Chapel is a large collection of curiosities connected with this church in days ago, but the only relic of the original meeting-house of 1632 is a violin made from its staunch timbers by Lysander O. Makepeace when eighty-four years of age. (Showing the violin to the congregation.)

The communion service on its table in front of the pulpit is a rare collection of Colonial silver contributed by various donors of many years ago.

These pieces have been critically examined by Mr. John Albree and Miss Ellen Mudge Burrill, both of whom are well known to you as learned in Colonial lore, to which they have made many valuable contributions, and Mr. Albree has consented to favor us with a description of the pieces comprising this rare collection.

THE OLD COMMUNION SERVICE AND ITS DONORS.

JOHN ALBREE, Swampscott, and MISS ELLEN MUDGE BURRILL, Lynn.
Members of The Lynn Historical Society.

IT IS more than appropriate, it is a duty we owe those men of nearly two hundred years ago who gave these memorials to the First Church of Christ in Lynn, that we should spend a few moments in acquainting ourselves with the givers and the gifts. If we let this occasion pass with only a general impression of an array of silver, we shall do a wrong to the memory of the men of the past of this church and of this community.

There are seventeen pieces in all in the service, representing seven donors. Their value? May the day never come when such a question is raised. May this church continue for centuries, still preserving unchanged these memorials of the men of old as tangible evidence of their love for the House of the Lord.

In nearly every instance we can learn who the donors were, but yet there are other facts we ought to recall beyond the mere mention of names.

The gift, which in point of time was the earliest, comprised two beakers, but there is no inscription to indicate the donor except the initials "L C," engraved on the bottom of each. The maker, however, left his trade mark which was "I C" with a crown above, and an animal below, the letters. Dr. Francis H. Brown, of Boston, has proved

that this was the mark of John Cony, of Boston, whose name is indicated in a punning way by the animal. There are a number of pieces by Cony in Boston churches which are dated 1715 and 1717, and, as he died in 1722, we can at least tell the age of this gift, though who "L C" was remains unsolved.

The next donor was John Henry Burchsted, a physician. That he was a native of Silesia, a province now divided between Germany and Austria, is a fact frequently recorded by his cotemporaries. His first son, also a physician, was the father of twelve children through whom there is now an extensive posterity. John Henry Burchsted's friends saw fit to place upon his headstone in the Western burying-ground these lines which the severest critic will admit are at least in rhyme:

"Silesia to New England sent this man
To do their all that any healer can;
But he who conquered all diseases must
Find one which throws him down into the dust.
A chymist near to an adeptist come
Leaves here, thrown by, his caput mortuum.
Reader, PHYSICIANS Dy as others do;
Prepare — for thou to this art hast'ning too."

But he himself chose a more dignified and pleasing memorial, for in his will, dated April 17, 1721, he said:

"I give (as a toaken of my Love) unto the Church of Christ in Lyn the Sum of Forty Pounds Passable money to be laid out for the furnishing the Table of the Lord there; and to be Paid by my Executrix within three months after my Decese."

With this bequest there were bought four pieces of silver, a large covered tankard, a smaller one without a cover, and two beakers, the smaller of which has a handle. All bear the same inscription: "The Gift of John Henry Burchsted, Physitian, to the first Church in Lynn, Sep^r the 25th 1721." The date of his death as given on his headstone was Sept. 20, 1721.

Again Dr. Brown's researches enable us to identify the maker whose trademark was "A T," with a crown above the letters. This was the mark of Andrew Tyler, a goldsmith of Boston. It will suffice now to say that he was a brother-in-law of the famous Sir William Pepperell, the victor at Louisburg.

A few months later the church received another bequest. This was from Hon. John Burrill. He was a grandson of George Burrill, one of the first settlers of Lynn. Hon. John Burrill, the Speaker as he is designated, from his early manhood served the public in many ways — in the Indian Wars, in the Andros troubles which in Lynn raged over the possession of Nahant, as town officer, clerk, selectman, treasurer, assessor, as judge, as member of the House of Representatives for twenty-one years, during ten of which he was Speaker, and at last as member of the Governor's Council under the Province Charter.

There is a pathetic feature about this gift which was made by will. John Burrill fell a victim in an epidemic of that terrible scourge of our ancestors, small-pox. The General Court had left Boston on account of the prevalence of the disease and, after sitting in two or three places, was at Harvard College. Here Burrill was stricken and,

in the midst of his agony, he made his will Dec. 6, 1721, four days before his death. His wish is thus expressed:

“I give to the Church of Chrif in Lynn fourti pounds towards the furnishing the table of the Lord thear and to Bee paid within two years after my Defeas.”

Whether Dr. Burchsted's gift had been completed by this time we know not, but we do know that Andrew Tyler was again given the commission, for the Burchsted pieces are duplicated exactly and they bear Tyler's mark. The four pieces are inscribed:

“The Gift of the Honourable John Burrill, Esq^r to the first Church in Lynn, December y^e 10th 1721.”

A two-handled beaker of graceful shape bears this inscription:

“The Gift of Mr. Ralph Tompkin to the First Church of Christ in Lynn 1726.”

Of Ralph Tompkin, or Tonkin as he signed his will, we know little. In that instrument he styled himself “Innholder” and directed as follows:

“I give & bequeath as a Token of my Love and Regards to the Church of Christ in Lyn Tenn pounds in money to be paid by my Executrix hereafter named within Six months after my Deceas and to be laid out by the offis-sers of s'd Church in plate for the use thereof.”

He left no children. The record of his marriage to Mrs. Mary Jeffords in Lynn, July 17, 1710, is that he was “of Great Britain.”

This beaker has no mark to indicate the maker. There are, however, a few dots on the bottom that are suggestive to one who has ever tried to center a piece in a turning lathe. The workman, in preparing to polish the beaker, evidently had some difficulty and then neglected to erase these evidences of his trouble. It is such an illustration of personality that always makes the study of these old articles interesting.

The large Breed family of Lynn is represented by a tankard inscribed:

"The Gift of Captⁿ Iohn Breed, Deceaf'd, to the first Chur[c]h* in Lynn, Decemb^r y^e 14th 1728."

Captain Breed provided for this in his will, which was dated Nov. 22, 1728. It seems well to quote from these original wills exactly and in full, in order that we may hear the wishes of the donors expressed in their own language. He said:

"I give to the first Church of Chrif in Lynn Thirty Pounds, in paffable Money of New England, for furnifhing the Lord's Table, to be paid within Two years after my difcease, to be laid out at the difcrefion of y^e pastor of s'd Church."

In passing, attention might be called to the different expressions adopted by the various testators to indicate how their bequests should be paid. These differences suggest a little of the terrible confusion of the monetary system of that day.

* The c is omitted in the inscription.

The relations between Captain Breed and the Rev. Nathaniel Henschman were especially cordial, Mrs. Henschman having been taken as a child into Captain Breed's family. He also left Mr. Henschman £50 and his "colash," a two-wheeled carriage, then a rare luxury. Of Captain Breed his widow is on record as having said that her husband "bought so much land that it kept us in debt and the family short and bare of clothing."

The maker of this tankard was Jacob Hurd, of Boston, then but twenty-five years of age, an interesting man just entering on a life of activity and usefulness in the community. Specimens of his work are prized by collectors, both public and private. The Henschman and Hurd families were connected by marriage and this may account for the fact that the most beautiful pieces in the collection are his work, these being the bequest of Col. Theophilus Burrill. There are four pieces, a covered tankard, two beakers and a plate for bread, all of excellent workmanship. Of the seventeen pieces in the collection the plate, now serving as a baptismal bason, is the only one in use, as some three or four years ago the individual communion service was adopted by the church.*

The inscription on each of the four pieces is:

"The Gift of Theo. Burrill, Esq^r to the first Church of Christ in Lynn."

In addition the Burrill coat of arms is elegantly engraved

* It has not been practicable to learn how long the Theophilus Burrill platter has been used as a baptismal bason. Inquiry among elderly people has shown that, prior to 1853, the bread was passed on pewter platters. In 1853 two pieces of plated silver were given to the church and these, together with two more, given respectively in 1866 and 1869, have since been used in the distribution of the bread.

on each piece. Col. Theophilus Burrill was a brother of Hon. John Burrill, whose gift has already been described. Col. Burrill's life bore a striking resemblance to that of his brother for, like him, he served the public in military and civil positions and finally became also a member of the Governor's Council. He served this parish as Clerk and Treasurer for several years. Both brothers lived on Boston Street, John at Tower Hill and Theophilus at the corner of Federal Street. He, too, delayed making his will until death approached. On June 14, 1737, he attended to this duty and thus declared his wish:

"I give unto the First Church of Christ in Lynn One Hundred Pounds in passable Bills of Credit to purchase such Plate for y^e use of y^e Communion Table as may be thought proper by my Executrix and y^e Pastor of s'd Church within Six Months after my Decease."

Twenty days later, on July 4th, he died. His widow was sole executrix, and so before us we have the expression of what Mrs. Burrill and the pastor, Mr. Henchman, "thought proper," and on seeing the four pieces we must approve their taste. Did the beautiful service given by his brother John, as he saw it on Communion Sundays, commend itself to him as a memorial such as he would like? It would seem so, for he also left money to the Second Church at Lynnfield, and to the Third Church at Saugus, and each church bought communion services.

By this time it may be well to say a word about the uses of these articles. The tankards, as you see, are clumsy and not so well adapted for use as the more shapely beaker. In

practice it worked out that the tankard was used to hold the wine and from it the beakers were filled. The result was that later a lip was added, the shape became taller, and the flagon shape was evolved, such as we of later years have been accustomed to see. The shape of the beaker, or as we now call it the communion cup, has not been much changed.

Incidentally, by a process of evolution, an article which is typical of American life has grown from the tankard. This has been done by making the tankard larger, though retaining the same lines, and then adding a lip, and the result is the silver ice pitcher.

An interesting fact developed yesterday afternoon as the silver was being brightened after its sojourn in the safety vaults. Remember, please, that we are speaking of silver one hundred and seventy-five and two hundred years old, and that thoughts and customs change with the revolving years. This is spoken of, because what follows may be a little surprising. It was noted that there was a slot filed under the lower end of some of the handles and it was discovered that a whistle was thus formed. One practical man suggested this was a vent such as is now left in the manufacture of hollow ware. Further investigation has shown that one use suggested the other, for it has been established that what may have been made as a vent for gases arising from the solder, did actually become a whistle which was used to indicate that the tankard was empty. Hence the saying, "You may whistle till you get it." Do not misunderstand! This is spoken of to show that two hundred years ago the uses of silver for the com-

munion service had not been differentiated and specialized as now. In other words, these articles are types of what was the best table ware in use two hundred and more years ago.

There remains to be mentioned one beaker with a handle. There is no mark of any description which might give a clue to either the donor or the maker. The workmanship is of the same character as the others, so it may be inferred that it is of the same age. Imagination may conceive it to have been the gift of some thoughtful soul to the House of the Lord, but because his name was not engraved it was lost with the passing of his generation.

May those who shall succeed us two hundred years hence find as good and as pleasing reasons for bringing us to mind as we have to-day in recalling those men of two centuries ago.

NOTE: -- Many of the older New England churches possess pieces of silver that were donated by loyal members in years gone by and an examination of these gifts frequently yields interesting results. In such investigation it will be found helpful to consult some of the books mentioned below.

American Silver, the work of the seventeenth and eighteenth century silversmiths, exhibited at the (Boston) Museum of Fine Arts June to November, 1906, Boston, MCMVI. This catalogue of an exhibition of over three hundred specimens, gives the makers' names and marks, the inscriptions and a general description, fully illustrated.

Old Plate, its Makers and Marks, by J. H. Buck, New York, Gorham Manufacturing Company, MCMIII. This, while treating of the general subject, is the most complete work on American silver. The author is the curator of that department in the Metropolitan Museum, New York.

Old Scottish Communion Plate, by Thomas Barnes, with a preface by James MacGregor, Moderator of the General Assembly, Edinburgh, R. & R. Clark, MDCCCXCII. This throws much light on the purposes and uses of the silver which was owned by the old Puritan churches in America in which the Scotch influence was strong.

Hall Marks on Gold and Silver Plate, illustrated, with revised tables of annual date letters employed in the Assay Offices of England, Scotland and Ireland, to which is added a History of L'Orfèvrerie Française, by William Chaffers, ninth edition. London, Reeves & Turner, 1905. This comprehensive work is generally recognized as a standard.

READING OF SCRIPTURES.

REV. JOHN O. HAARVIG.

Ephesians I.

15. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16. Cease not to give thanks for you, making mention of you in my prayers:

17. That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him:

18. The eyes of your undertsanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

19. And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

21. For above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22. And hath put all things under his feet, and gave him to be the head over all things to the church.

23. Which is his body, the fullness of him that filleth all in all.

Ephesians II.

1. And you hath he quickened who were dead in trespasses and sins;

2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3. Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4. But God who is rich in mercy, for his great love wherewith he loved us,

5. Even when we were dead in sin, hath quickened us together with Christ, (by grace ye are saved,)

6. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

7. That in the ages to come he might show the exceeding riches of his grace, in his kindness toward us, through Christ Jesus.

8. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

9. Not of works, lest any man should boast.

10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

THE PASTOR: Most of the former pastors of this church have either passed on to the better land or are living at such distances, that it is impossible to have them with us on this occasion. We are favored, however, by the presence of two of them, Dr. James M. Whiton, of New York City, to whose pungent and scholarly address we listened this morning with great interest. The other is the Rev. John O. Haarvig, of Allston.

Some men we respect because of their scholarship, courage, or efficient qualities; some men elicit our affection by the warmth of their sympathies and the sincerity of their unselfish devotion. Some men we both respect and love; such is the one who is about to speak to us, especially a brother beloved.

ADDRESS — FAITH'S WIDER VISION.

Rev. JOHN O. HAARVIG, Allston, Mass. — Pastor 1893-1895.

I DEEM it a very great privilege to be with you on this significant and joy-inspiring occasion. I rejoice with you in your prosperity as a church, and in the possession of the glorious inheritance which has given to you an exceptional position of honor and influence among our churches. It is my earnest prayer that the blessing of God may continue to fructify all your labors, and cause this plant of the centuries to flourish even more abundantly in the future than in the past.

To-night our thought sweeps a wide circle. We are on the heights, where the horizon of our vision is wonderfully extended. We are under the spell of time's immensities. We are stirred with the feelings of gratitude, reverence and awe. Our hearts and heads are bowed before the Infinite One,

"From out whose hand
The centuries fall like grains of sand."

Anniversaries like this serve to give us a vivid realization of the divineness that lies hidden in the great movements of time. It is good for us, now and then, to move away from the little whirls and eddies of things present and local to where we can observe the forward trend of the majestic river which issues from the eternal throne. It is a suggestive fact that the great astronomers have been

men of faith. The reason is near at hand: their thoughts move in the orbits of greatness, where laws and forces are seen in their mightiest combinations, where the mathematics of the universe is given its most impressive illustration, and where the marshalings of power are observed in overwhelming displays of shining strength, so that the mind of man instinctively voices Kepler's prayerful obedience, "O God, I think Thy thoughts after Thee." And so, when we turn from the seconds and minutes of our little individual lives to the processes and movements in history when the hours in the clock of time are heard to strike, we begin to feel sure that the ruling and overruling hand of Providence is active in the affairs of humanity; we seem to feel with new appreciation that

"Through the ages one increasing purpose runs."

Any fair and large-visioned knowledge of the past will deepen faith and quicken that reasonable optimism which pulsates in every great achievement for God and man.

And we need the larger historic vision which this occasion gives us that we may do justice to the past. The fruitfulness of the present is often rooted in the faithfulness of the past. Those earlier seed sowings in sacrifice and heroism made possible the present harvestings in freedom and joy. We recall John Fiske's tribute to Puritanism in connection with modern civilization. It is a sure sign of immature thinking to speak of the fathers with a sneer. "They builded better than they knew;" but they builded, and with fewer and clumsier tools than are in the hands of their more favored children. To-night,

therefore, we render homage to those valiant souls, faithful to the light that guided them, who wrought not for themselves alone, but for the coming generations. "Other men labored, and ye are entered into their labors." More than they realized, they lived and toiled for us. Whether as lonely watchers of the skies, reading the signs of their times, or as humble toilers in the common drudgery of life, they worked for the future. Were their songs crude, and sometimes in the minor key? The pathos and the power of the epic poem were in their souls. Was the mold of their thinking often narrow? They were governed by burning convictions, and an ounce of conviction is better than a pound of opinion. The ring of sincerity and of reverence was in their lives. Undoubtedly, they were bitterly dogmatic at times; but it is well to remember that narrowness is not the worst thing in the world. Indeed, there is a kind of narrowness always needed, that of the iron track of duty, making moral progress possible, and that of the unsheathed sword in defense of liberty. Their work was not that of the nerveless, inglorious sluggard, but rather of the indomitable hero in the strife. It is easy sometimes to idealize the past; but let us never forget that those men and women of bygone years lived in the power of their own ideals, for in them they saw celestial fire, and were not disobedient to the heavenly vision.

But while the wider historic vision is needed for a fair estimate of the past, it is also needed for a worthy appreciation of the living present. The God of our fathers is leading us to larger things. What are we doing with our more glorious opportunity? If greater privilege means

increased responsibility, then upon the heart and conscience of the church to-day lies a burden of exceptional obligation. The freer thinking of to-day, the wider catholicity, the richer sense of brotherhood, the multiplicity of the means of service, the flood of illumination, from various sources, upon the fundamental verities of our faith — these and other elements of our priceless opportunity are not merely superior advantages in which we may rejoice, but divine challenges to the church to meet the new duties of the new age in the old spirit of sacrifice, heroism, consecration and hope, and in the power of that ministering love which draws its inspiration from the cross of Calvary.

In all the triumphs of the past, in all the problems of our complex social life, in all the eager searchings for ultimate truth and reality, in all the unconscious and unvoiced needs of great masses of men waiting for a supreme leadership through the tangled perplexities of our restless life, we may hear the voice of Providence saying to the church, "Behold I have set before thee an open door."

And finally, the historic vision which this unique anniversary makes possible to us serves to accentuate the truth, that in the great work for the triumph of the everlasting Kingdom all may have a share. The lowliest as well as the loftiest in station have their places in the ongoings of the redemptive purpose of God. The glorious inheritance which is ours represents not only the leadership of the commanding voices in the years that have gone, but the fidelity and devotion in the rank and file. The hills of time are thronged with the unknown laborers who had learned to die unto sin and to live unto righteousness and

to desire to spend and be spent for the sake of others. God be praised for the wider and more potential ministry of the few choice and gifted souls who have enriched the world with their generous contributions of voice and pen; but let us also thank God for the services of the many — the humble unknown souls whose names are written in the Lamb's Book of Life, and whose prayers and praises and self-denials have made us their debtors. As in the material universe there is a place for the little flower by the roadside, the single blade of grass, and the diamond drops of dew, as well as for the mighty oak, the towering mountain, and the swelling ocean, bearing on its bosom the wealth of nations, so in the Kingdom of Grace everyone, whether having much or little, whether knowing much or little, may have a useful and fruitful part.

Thankful for the past, let us welcome the future with glad, earnest and brave hearts.

"Forasmuch as ye know that your labor is not in vain in the Lord."

THE PASTOR: From inquiries that have come to me during the day, it seems necessary that I should explain who the next speaker is, and what is his official position in the Congregational order. He is the Moderator of the National Council of Congregational Churches, which is the highest office of honor that these churches can bestow. Perhaps some of you would understand better, if I should say that Dr. Gladden is the Archbishop of the Congregational Church. He has no official power, by the stroke of his pen to create or demolish churches, to install or to depose ministers, nor to dictate rules of procedure in the life of the churches. But he has the power of insight, which is characteristic of the true prophet. He has the power to bring a wide and thorough scholarship with a rich and varied experience, into the Councils of the church, for their good; he has the power to apply the prophetic vision to the problems of social and industrial righteousness for the benefit of all. His voice has been heard, and his worth has been recognized. He has been chosen to high official position, because of what he is. He does, in and through that position, what he, with God's help, is able to do. The position neither creates nor measures but only recognizes the power of the man. Such a one from his exalted view-point, with his keenness of vision, and from the richness of his scholarship and experience, will speak to us upon "The Church of the Future."

THE CHURCH OF THE FUTURE.

Stretching forward to the things that are before — PHIL. III, 13.

REV. WASHINGTON GLADDEN, D.D., LL.D., Columbus, Ohio.

YOU know what words precede these, in this sentence: "Forgetting the things that are behind." The Apostle is describing his attitude as a disciple and follower of Jesus Christ. He has much to remember and much to hope for; but between the memories that detain him and the promises that beckon to him he does not suffer himself to linger. "This one thing I do: forgetting the things that are behind and stretching forward to the things that are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

Shall we say that Paul's attitude, at this moment, is the right attitude for us always? No; we had better say nothing of the kind. It was a momentary attitude; it was a passing phase of Paul's experience; but you cannot harden a phrase like this into a maxim. There has been too much interpretation of the Bible that has followed some such rule. Just at this moment Paul felt like forgetting the things that were behind; there were other moments when he wisely and profitably remembered them. The past has its uses. None of us can afford to ignore the past. Sometimes we need to remember it that we may be humbled; sometimes that we may be comforted and lifted up. It is often possible for us in the pauses of our march to set up the memorial of our gratitude and write upon it: "Hith-

erto hath the Lord helped us." To fail of that is base ingratitude.

You have not been forgetting, to-day, the things that are behind. You have been gratefully and piously remembering them. They are worth remembering. Your hearts have been comforted and your hopes have been strengthened by these memories.

But the past is not our sole nor our best inheritance. The largest and most precious of our possessions are in the future. There is a time to remember and there is also a time to forget — a time to let the dead past bury its dead, and to stretch forward to the things that are before.

Sometimes our pride in our progenitors makes us contemptuous of our neighbors. "We have Abraham to our father," bragged the Jews, despising all other races. That is the place for a wholesome forgetfulness.

Sometimes we are so elated by past achievements that we feel no need of present fidelity. That is the time for dropping a curtain upon the days gone by.

Sometimes we are depressed and burdened by past failures. That is the time for forgetting the things that are behind, and stretching forward to the things which are before.

We see, then, that both these phases of experience are normal. It is good to look back that we may be humbled and comforted, but when the backward look makes us conceited or indolent or despondent we had better look the other way. You have had your backward look to-day, and I trust that it has brought you courage and inspiration; to-night you have chosen to turn your faces in the

other direction, and you have asked me to come and speak to you about the church of the future.

It is wise, I think, for the church, as it gathers up the memories of past years, to consider well what the years to come have in store. We cannot do our work in the present unless we have some clear and definite conception of what the future is to be. The present is organically and vitally related to the future. Our thought of the harvest determines our sowing. The gardener and the husbandman would not know how to do the work of the spring if they had not some clear notion of what was expected in the autumn. In all our industries our plans for the present are determined by our thoughts about the future. Education is a blind and foolish enterprise unless we have some conception of what life means and what we are going to make of it.

The religion of which we are the inheritors has always kept the thoughts of disciples and worshippers fixed upon the future. This was true in a remarkable degree of the ancient Hebrew faith. Although very little emphasis was placed by Hebrew teachers and prophets upon the life after death, the generations of the future held all their hopes. The expectation of a Kingdom which was to fill the world with righteousness and peace, and of a King who was to reign in justice, to be the protector of the weak and the friend of the friendless and the champion of the oppressed and the downtrodden — under whose scepter order and welfare and fruitfulness and beauty were to be universal — this was the great expectation which kindled the soul of the prophet and tuned the harp of the Psalmist

through all the generations of Jewish history. The one theme of Hebrew thought was the Church of the Future. In the inspiring hopes which clustered about this theme the people found the uplift and the invigoration of their national life, and won the energies which have made them, through all the ages of their dispersion, a people of such wonderful vitality.

Christianity simply took up this Hebrew hope and transfigured it; the thoughts of the apostles were always fixed upon the future; the glory of Christ *yet to be revealed* was the inspiration of all their life; the New Jerusalem, the glorious church of the future, into which were to be gathered all nations and kingdoms and tongues, was the goal of all their thinking and their striving.

Not only by all the traditional influences of our religion are our eyes turned toward the future, but the philosophy now prevailing makes a similar demand upon our thought. The most brilliant piece of historical generalization recently produced develops this idea — that the dominating force in evolution is the *control of the present by the future*. "From the very nature of the principle of Natural Selection," says Mr. Benjamin Kidd, "we see that it must produce its most efficient results where it acts through the largest numbers. The interests of the existing individuals and of the present time, as we see them, are of importance only as they are included in the interests of the unseen majority in the future."

According to this theory, which, indeed, lacks little of the force of a mathematical demonstration, those institutions only survive which are fitted to meet the demands of

the future. It is the principle of "projected efficiency" which rules the movement of the evolutionary forces. "The types in the present around us to which the future belongs are those which will hold it under the operation of this principle. When the future arrives it will be the forms equipped to the best effect with the qualities through which this principle finds expression, which will have survived to represent it." (Western Civilization, Chap. 2.)

It would seem, therefore, to be in the highest degree rational that we should consider carefully what kind of a church the future is likely to demand, in order that we may shape our work as builders in the present to meet that demand. We want to build so that our work shall last. There is, St. Paul tells us, such a thing as building, on the true foundation, with gold, silver, precious stones — materials that are practically indestructible; and there is such a thing as building on the same foundation with wood, hay, stubble, whose substance the fire wipes out, whose ashes the winds blow away. We want to build enduring walls on the good foundation.

I shall ask you, therefore, to think about the direction in which the church is likely to be developed in the generations before us. It will be but the briefest and most meager outline of this development which I can suggest. On this summer evening we cannot undertake any careful or exhaustive study, but a mere pencil sketch may be serviceable, as giving some definiteness, to our thought and some direction to our labors.

Let us not, however, forget that the needs of the present

must not be sacrificed in our care for the future. The church which would be perfectly adapted to the wants of the people at the end of the Twentieth Century would not be adapted to the wants of the people at the beginning of the century. Those of us who are optimists, and most of us are, believe that the church existing a hundred years from now will be a far more perfect church than the one existing to-day; yet probably the church of to-day is better for to-day than that more perfect church would be. It is not well for institutions, any more than for individuals, to be too far ahead of their time; but it is well for them to be a little distance ahead of it, and to have a clear notion of the way that their time is travelling — the direction in which it is moving, the goal to which it is going. Every social instrument with which we work is, and must always be, far short of perfection; and those whose ideas of what constitutes perfection are the clearest are always called to make sacrifices of their ideals, for the sake of progress. If they are unwilling to make these sacrifices, if they insist on putting into immediate practice their idealisms, they become mere visionaries and accomplish nothing, for the age in which they live. Bear in mind, then, that our sketch of the church of the future indicates a goal to which we are travelling, and not a programme for the year 1907. Some of the changes suggested we may be ready for now; for others we must wait.

1. Will the church of the future have a creed? I think that it will. It may not be called a creed, but there will be certain principles and beliefs upon which it will rest and by which its work will be guided. Every organization

which undertakes to do effective social work is founded on a creed. Political parties always have creeds. They change, somewhat, from decade to decade — not always so rapidly as they might; they often stick to old dogmas long after they are worn out; they often fail to incorporate new truth when it is greatly needed. Both of the great parties will soon be revising and republishing their creeds, in preparation for the coming campaign. There will be considerable dead and rotten wood in both of them, but they will serve as rallying cries. More or less perfectly they will represent the ideas for which these great political organizations stand and which they work to promote.

Every society or group of men has some such intellectual bond which generally finds expression in its constitution. The church of the future will have regulative ideas in which it will believe, and for the propagation of which its members will unite. These ideas will constitute its creed. Without such ideas it would have neither coherency nor purpose.

I doubt, however, whether the creed of the church of the future will be as long or as elaborate as some of the creeds of the past have been. So far as it finds expression in words it will be a very simple statement of the most elementary and comprehensive truths of religion, and it will be used for instruction rather than for exclusion, as a rallying cry and not as a barrier. The political parties lay down their creeds, but they do not expect universal assent to them. Each of these parties, in the campaign just before us, will be very glad of the support of many

persons who do not pretend to believe nearly all they proclaim, but who, in the main, agree with them.

My own belief is that faith in Christ will be in the future far more than it has ever been in the past, the central and constructive principle of the Christian Church. If any one thinks that His name or His power are likely to wane, as time goes on, I do not share that opinion. It seems to me that the entire movement of history, for the past nineteen hundred years, makes such an expectation incredible.

But faith in Christ is likely to take on a different meaning as time passes. The church will believe in Christ in quite another sense than that in which they now, generally, believe in Him. What is meant by faith in Christ, for the most part, is faith in Him as a mediator between God and man, as our substitute before the law, as the medium through whom we receive the forgiveness of our sins and the assurance of salvation. Faith in Christ is the appointed means by which we secure the salvation of our souls and an inheritance among them that are sanctified.

Now I do not wish to disparage this kind of faith; in its essential meaning I accept it for myself, and seek to bring others into the same experience. But after we are able to say all this, are we not far short of what is meant by faith in Christ? It seems to me that the faith in Christ which is really vital and essential means a great deal more than this. It is faith in Him as the Lord of life, the Prince of life, the Leader and Captain and King of men.

To believe in Christ must be, first of all, to believe that what He has said about life and conduct is true; that His

way of living is the right way. That was what He said about Himself: "I am the Way and the Truth and the Life." We might give to these phrases a deep metaphysical or theological sense, as men have always been doing, but why not take them in the simplest and most natural sense? Why not say that the way of Jesus is the true way, and the living way — that to live as He lived is the only right way of living?

That was the interpretation which the earliest disciples put upon His words. They had so much to say about the new "way" of life, that men began to call them the people of "The Way," and they seem to have adopted the epithet.

What that early church tried to do, and but feebly succeeded in doing, the church of the future will be constrained to do. It will put at the foundation of all its work and worship faith in Jesus Christ, faith in Him as the Way and the Truth and the Life. It will clearly understand that its business in this world is to live in it as Jesus lived; to make His law of love the law of its life; to trust the Father as Jesus trusted Him; to love the brother as Jesus loved him. It will understand that faith in Jesus means nothing at all save as it helps us to be, here in the world, such men as Jesus was, and to do, here in the world, such work as Jesus did.

It is hardly necessary for me to stop and prove that this has not, hitherto, been what is meant by faith in Christ. Many of us have had faith in Him as a personal Redeemer, but not many of us have had faith in Him as the director of practical affairs, and as the organizer and ruler of human

society. We were ready to believe what He said about the saving of our souls; we were not at all ready to believe what he said about our every-day life in this world. The church, as a body, has never been willing to admit that the law of Christ can be applied to all the relations of human life. It has never supposed that business and politics, and society and art and amusements, and all the rest could be Christianized — at least, not yet. By and by, in the millennium, this rule would be practical, but not now. For the present the law of competition, the law of struggle, with self-interest, enlightened self-interest, of course, as the regulative principle — this was the regimen to which we must conform. Of course there were opportunities for compassion and self-denial; these assuaged somewhat the wounds and the bitterness of the struggle, but strife was the law and good-will was the merciful exception. That Christ's way of living is practicable or possible in this world has been constantly and consistently denied by most of those who bear the name of Christ. What Malthus, the great English economist and publicist (who, by the way, was a clergyman), most explicitly said, has been echoed by the social philosophers of every generation: "The great Author of Nature, with that wisdom which is apparent in all His works, has made the passion of self-love beyond comparison stronger than the passion of benevolence." According to this when Jesus bids us love our neighbor as ourselves, He commands us to repudiate and condemn the law of God as revealed in the nature He has given us. What right have we to be loving our neighbors as ourselves, when the great Author of Nature has

illustrated His wisdom by prompting us to love ourselves more, beyond comparison, than we love others?

Such teachings as these have been assumed, even when they have not been boldly asserted, by most Christians who have undertaken to tell us how we ought to live in this world. Jowett, the great Master of Balliol, was another clergyman of eminence; and we have his word for it, that "*Providence has been pleased to rest the world on a firmer basis than is supplied by the fleeting emotions of philanthropy, viz., self-interest.*" While Archbishop Magee one of the most brilliant and popular of recent English ecclesiastics, declared that the Sermon on the Mount was not a practical rule of life; that any attempt to live by its precepts would simply reduce society to chaos. These great ecclesiastics only give expression to the common sentiment of the church. Have we not heard, all our lives, the constant protest that the morality of Jesus is not workable, in existing social conditions; that it is a "counsel of perfection" which we ought to admire but cannot at present be expected to follow? Is it not the prevailing belief that no man can live by the Golden Rule in business? When one man, a few years ago, ventured to frame it and hang it up in his factory, was not that fact trumpeted all over Christendom as a unique experiment, and did not nine-tenths of our Christian people shake their heads and say that the thing could never be done?

What does all this prove but that the church does not believe and never has believed in Jesus Christ? We have tried to believe in Him enough to get our individual souls saved from the wrath to come and made sure of heaven,

but the great first central truth that He lived and died to reveal to us — the truth concerning the Kingdom of Heaven which He came to establish in this world — this we have never believed; we have hardly begun to take it in. Generation after generation He has been standing in the market place, in the forum, in shop and mine and factory, calling unto men and saying: "Take my yoke upon you and learn of me: let me teach you how to manage your business, how to organize your industrial life, and your civil life and your social life; how to live together as neighbors, and workers and fellow-citizens: this is the one thing needful: this is what I came to do — to establish, here in the world, the Kingdom of Heaven; and I can do this; believe in me, trust me, try my way; it will give you comfort and prosperity and peace!" and generation after generation the church that calls itself by His name has turned away murmuring, "Visionary! Impracticable! It would never work!" And when His voice has sometimes been raised, imploring us to listen to Him and learn of Him, we have grown a little impatient of our Lord, I fear, and have found ourselves wishing that He would not meddle with matters with which He is not familiar; that He would have less to say about setting up the kingdom in this world, and would content Himself with preaching to us the good old gospel which does n't mind much about this world but shows us how to get safely away from it to another and a better world.

Is not this, practically, the attitude which the Christian Church has been holding, in your day and mine, toward Him who claims to be Lord of all life and Ruler of all the

Kingdoms of this world? Is it true to say that those who maintain this attitude toward Him really believe in Him? As Redeemer and Saviour of the individual soul millions have believed in Him, and have found peace in believing. But how have they belittled His mission when they have refused to recognize Him as the Founder in the world of a kingdom of righteousness and peace!

"Whom say ye that I am?" was the searching question which He put to His disciples. Simon Peter answered and said, "Thou art the Christ, the Son of the living God." The Christ, the King, that was Peter's great answer—"Blessed art thou, Simon, son of John," was the Lord's reply, "for flesh and blood hath not revealed it unto thee but my Father which is in heaven." That great insight of Peter is precisely what the church of these generations has failed to gain. Failing in that, its vision is dim and its hold upon life is feeble. You may believe whatever else you will about Jesus Christ but if you doubt that He is able to rule this present world by His law of love, you have done Him grievous dishonor. It is the entertainment of this doubt which has brought upon the church of these generations feebleness and shame.

The church of the future will, I trust, believe in Jesus Christ. It will be ready to accept Him not merely as Mediator and Reconciler between God and man but as Captain and King of men. It will understand that His main business with us is not to show us how to get safely out of this world into another, but how to live in this world. It will believe that His way of living is the right and reasonable way, the pleasant way, the prosperous way. It will

believe that the Golden Rule is practicable every day and everywhere. It will believe that when we all try to help one another there will be more for all than when we are all trying to get the best of one another.

There have been signs, of late, that the church might be able, some day, to take Jesus at His word. That great faith of Malthus and Jowett in the beneficence of selfishness which most of us have shared, has been rather rudely shaken by recent disclosures. We are not nearly so sure as once we were that the maxim "Every man for himself" makes a straight path to Paradise. And that little book of Mr. Sheldon's, that simple little book, which really proposed to take Jesus seriously — the way the world held that book in its hands and pondered it, was reassuring. It looks as though there were a good many people, outside the church, who were almost persuaded to believe in Jesus. And I cannot doubt that the time is coming — I hope it is not far away — when the church itself will be filled with the victorious energy of that all-conquering faith. It will be a great day for the church and for the world when the church heartily begins to believe in Jesus Christ.

What the other articles of the creed of the future church may be I am not much concerned to know. When it has once accepted Christ as the Lord of its life, He will guide it into all truth. I doubt if we could clearly outline the forms of its confession. Such a change in its life as would be wrought by the full recognition of this central truth of Christianity, would appear in its intellectual attitude; some dogmas that now loom large might retire into the background; some that we now speak lightly would gain

new emphasis. It will be a creed about which it will not be necessary to argue: the truth as it is in Jesus does not lean on logic, it shines by its own light.

2. Some might be curious to inquire what forms of worship the church of the future will employ. They would like to know whether it will have a ritual; whether it will resort to the use of elaborate ceremonials, or whether its services will be plain and simple like those of the Friends or the old Puritan.

I think that there is likely to be a great variety in forms of worship in the church of the future — far less of uniformity than at present. I am sure that there will be less disposition to insist on forms — or on the absence of forms; on rites or on the condemnation of rites. The Spirit will be allowed to find its own natural and appropriate expression. Each group of worshippers will be allowed to worship God according not only to the dictates of their own consciences, but according to their own æsthetic preferences. The attempt to tie whole denominations down to one way of uttering their religious feelings will, by and by, be found inexpedient. Where the Spirit of the Lord is there is liberty — of thought and expression.

The one sure thing is that worship will be a central and essential element in its life. What Mr. Pike has said about the church of the present will be no less true of the church of the future: "One very important, perhaps the most important function of the church is to give both opportunity and incentive to congregated worship, intensifying the individual's spiritual aspiration and influences by the reciprocal action of the multitude upon him, and

thus furnish at once the fountain and the channel for power and inspiration which go forth in a thousand rills to water the desert places of humanity till they blossom as the rose."

It will never be any more possible to neglect this than it will be possible for men who wish to be strong for work to neglect to supply themselves with nourishing food and pure air. Social worship has always been the source of the church's strength and always will be: when that is neglected, the church's energies fail. The church of the future is as sure to be a worshipping church as the man of the future is sure to be an eating and breathing man. That it will be a working church we may indeed confidently hope; but it will be not less a praying church; its worship will inspire its work, and its work will lend significance to its worship. The church will be busy bringing heaven down to earth, and therefore it will have need to be familiar with the ways that lead to heaven. Those who say that work is worship are wise if they mean that worship is worthless that does not end in work, but they are not wise if they mean that the worker has no need to worship.

3. Respecting the organization and government of the future church some of us might wish we knew. There will be, let us trust, increasing co-operation in all the greater things of the kingdom, and, for this purpose, increasing unity; but this co-operation in large interests will be combined with much flexibility of methods. The local congregations will be allowed to work out their life in their own way. Home rule, for the local churches, will be the prevailing principle. It will prevail, because it

is the democratic principle, and because, as Dr. Munger says, if the church and the nation are to move on together, the fundamental principle of each must be the same. In a monarchical or aristocratic government, a monarchical or aristocratic form of church organization might prevail; but in a democratic state the church will take on more and more of the forms of a democracy. "The nation cannot say one thing and the church another. The dominant spirit of the greater will silently find its way to the whole, and a free nation will create a free church, by however many names it may be called." The nervous fear lest we may lose our liberty does not seem to me a rational fear. It is the last thing we are likely to lose.

As for the independence that means isolation and a heartless individualism, we have had, already, more than enough of this, and the church of the future will get rid of this, and substitute for it a far larger measure of co-operation than we Congregationalists have ever known. We are not going to surrender our democracy, but we are going to learn how to make our democracy spell efficiency, both in church and in state.

As I write these words there lies upon my table an English Congregational newspaper in which I read this confession:

"In our love of liberty we have largely lost the liberty of love. We have made a vice of our chief virtue. We have narrowed our fellowship to the 'two or three' as though Christ had only two or three. The catholicity, the comprehensiveness of the communion of the saints, we have allowed our Congregationalism to cripple. The

finest things in fellowship we have missed — the fuller fraternity, the bigger brotherhood, the larger life. In the evolution of Congregationalism there is a missing link. It is precisely the link that is missing. We have made a fetish of our freedom. We have forgotten that our faith means federation. We have forgotten that salvation means brotherhood. We have insisted on the apotheosis of the individual church. We have stopped short of co-operation.”

I am quite of the opinion of this English Congregationalist, that we are not going to stop any longer at that halting place. We shall realize our brotherhood. To some of us the proposed union of the three denominations has been welcome because of the promise which it gives us of escape from our barren independence into that larger measure of interdependence and co-operation which the Spirit of Christ always inspires. And I am perfectly sure that the churches now known as Congregational will realize this larger life in the future, no matter by what name they may be called. And when that purpose dominates their life they will find it easy to make good their claim to be the solvent of sectarianism, and the leader of the churches in the ways of Christian unity.

4. Most serious of all the questions which we can ask respecting the church of the future is the question of the place that it shall occupy and the function that it shall fulfill in the social order. In the steadily unfolding life of the world in which we live what part will be taken by the church?

This question has been answered, already for substance,

in what I have said about the faith of the church in Christ as King. A church which believes in Christ as the Lord, and Ruler of all our life in this world, will be seeking, always, to bring all the kingdoms of life under His law. And for a church which really believes in Jesus Christ this will not be a difficult thing to do. For when the church believes in Him, and lives, itself, by His law, the rest of the world cannot for long help believing in Him, too. A church which took Jesus at His word, which accepted, in good faith, His law of love as the rule of its life; a church whose members illustrated Christianity in all their daily conduct, would furnish a demonstration of the truth of Christianity before which skepticism would be silent and opposition powerless. It would be so plain that the way of Jesus is the right way to live together that everybody would soon be ashamed of trying to live in any other way.

The conditions of life in such a society as that would be very different from those with which we have now to deal. Life would be simpler, saner, quieter; the collisions, the frictions, the irritations that now wear away our strength and spoil our peace would be absent; when everybody was seeking not his own advantage supremely but was considering also the welfare and happiness of the rest, the noises of strife and confusion would cease. War would be forever done away — political war, industrial war; men who have learned to live by the Golden Rule have no reason for fighting.

And, of course, all those glaring contrasts of condition which are now so painful would exist no longer. There would be no plutocrats, and no paupers. No man who

has learned of Jesus Christ what life means would ever dream of piling millions on millions to satisfy the mere lust of gain, and the society which was pervaded by the mind of Christ would be a society in which ambitions of that sort would smother, for lack of the sordid atmosphere in which alone they live. Nor would there exist in such a society the oppressions by which multitudes are trampled down and disabled in the mad rush for gain. Such millionism as we now glory in, at one end of the social scale, means and must always mean misery at the other end. The society which is ruled by the Christian law will put an end to such injustices by subduing, in the heart of man, the greed from which they grow.

It need not be imagined that in such a society there would be no differences of power or possession; no diversities of gifts or fortunes. The strong and the weak, the rich and the poor, the happy and the sorrowful, would be mingled together; but there would be no chasm between classes; sympathy and help would flow from those in power to those in need; love would find in want and suffering its largest opportunity.

We are taking a long look ahead. We are feasting our eyes upon the vision of what shall be when the church shall have borne its full witness to the truth as it is in Jesus, and won the world to His allegiance. But it may be well to cast our eyes for a moment upon a future less remote and less beatified; upon the scenes in which the church, by its faithful witnessing, is fighting the good fight of faith and winning this victory. None of us will ever see the full glory of the city that is even now coming down

from heaven to earth; but many who are listening to me may live to behold the Christian Church rising to a clearer understanding of its mission, and grasping the great significance of that living faith in Christ of which we have been speaking. It must be that that apocalypse is nigh, even at the doors. It must be that the time is at hand when in this new revelation of His presence and His power our Lord will appear. When His disciples once get it clearly into their minds what it means to believe in Him, we shall see some wonderful things taking place among the churches. The social stratifications which now exist among them will begin to disappear as icebergs disappear in a tropical sea. The church which has attained unto that kind of faith will resolve to be a genuine democracy. The rich and the poor, the cultured and the simple, the high and the lowly will find their home in it, owning one Master, and learning of Him how to dwell together in unity. All ostentation and parade of wealth will disappear from such churches, because they will have first disappeared from the lives of the members of these churches. It is impossible that the people who have come to think that Jesus' way of living is the true way should indulge in any such extravagances of living as those which glare and brawl about us in this age of gilt: and it is equally impossible that they should wish to worship in churches where luxury and splendor dazzle all the senses.

I think that the day is drawing near when the churches which are accounted as strong churches will not be those in which the worshippers lavish tens of thousands of dollars annually on art or oratory or music for their own de-

lection, and in which no man stands any chance to be chosen an officer unless he can boast a big bank account or a high social position, but rather those in which such social distinctions are abolished, and a genuine Christly love gathers together men of differing ranks and orders and welds them into a true brotherhood.

I think that many of you will live to see scores and hundreds of such democratic churches, in all our great cities; churches whose edifices are inexpensive, but beautiful; churches that shun the gilt-edged neighborhoods and seek the districts, never far away, where the common people live; yet churches to which thousands of the well-to-do resort, because they prefer their simplicity to the splendor of the costly temples on the avenues, and because the hearty fellowship of common men is more welcome to them than the devout snobbery of the Mammon worshippers; churches which identify themselves in manifold ways with the neighborhoods in which they stand and reach out thousands of hands with greeting and good cheer and friendship to all sorts and conditions of men whose homes lie round about. I think that we shall have churches, one of these days, a good many of them, which are strong, financially, and, in the best sense, socially, because their membership includes men and women of means and of brains, as well as multitudes of men and women who belong to the chivalry of labor; in which Jesus Christ, if He were here, or any other working carpenter, would feel at home; in which the social conditions would be such as He could cordially approve; in which He would see that His own law of brotherhood was finding fit and proper expression.

We are going to have such churches and they will be our strong churches, our influential churches, our leading churches. There will be no question about the place they hold in the social order. They will be the light of the world: out of their windows the beams shall shine that bring comfort and blessing to many. They will be the salt of the earth; their saving health will keep society sweet and sound; they will be the social leaven whose noiseless influence shall spread from life to life until the whole is leavened.

I give you joy, beloved, that you, in this ancient church, are planted where you can realize this ideal upon which I have been asking you to look. You are here, in the midst of the common people; you have them with you: yours is a church in which the rich and the poor already meet together owning the Lord who is the Maker of them all. For all of you, for the rich not less than the poor, this is an occasion of profound thanksgiving. You have only to seize and use your opportunity. You can make this church such a power in this community as it has never been. Whether it stands for the new theology or not is not just now the burning question; make it stand for the new Christianity! No church has a better field or a louder call to lead in the new faith in Jesus Christ as the Saviour of the world. If you will heed this call and accept this task, you will do for Christ and your country in the last quarter of your third century a greater work than has been done in all the fruitful years on which you look back to-night with thanks and praise.

APPENDIX

MINISTERS.

STEPHEN BACHILER, (St. John, Oxf.).	{	Dismissed by the Court of Assistants Jan., 1636. Died at Hackney, Eng., 1660.
(Organized Church) June 8, 1632.	}	
SAMUEL WHITING, D.D., (Emmanuel, Cambridge).		
Installed Nov. 8, 1636.		Died Dec. 11, 1679
THOMAS COBBET, Colleague, (Oxf.).	{	Dismissed 1656
Installed July, 1637.	}	Died Nov. 5, 1685
JEREMIAH SHEPARD, (Harvard).		
Ordained Oct. 6, 1680.		Died June 2, 1720
JOSEPH WHITING, Colleague, (Harv.).	{	Dismissed July, 1682
Ordained Oct. 6, 1680.	}	Died April 7, 1723
NATHANIEL HENCHMAN, (Harvard).		
Ordained Dec. 17, 1720.		Died Dec. 23, 1761
*JOHN TREADWELL, (Harvard).	{	Dismissed Mar., 1782
Ordained March 2, 1763.	}	Died Jan. 5, 1811
OBADIAH PARSONS, (Harvard).	{	Dismissed July 16, 1792
Installed Feb. 4, 1784.	}	Died Dec. 1801
THOMAS CUSHING THACHER, (Harv.).	{	Dismissed Feb. 3, 1813
Ordained Aug. 13, 1794.	}	Died Sept. 24, 1849
ISAAC HURD, (Harvard S.T.D., Dart.).	{	Dismissed May 22, 1816
Ordained Sept. 15, 1813.	}	Died Oct. 4, 1856
OTIS ROCKWOOD, (Middlebury).	{	Dismissed May 23, 1832
Ordained July 1, 1818.	}	Died Dec. 30, 1861
DAVID PEABODY, (Dartmouth).	{	Dismissed April 22, 1835
Ordained Nov. 15, 1832.	}	Died Oct. 15, 1839
PARSONS COOKE, D.D., (Williams).		
Installed May 4, 1836.		Died Feb. 12, 1864
GEORGE ESDRAS ALLEN, ^{Associate Pastor,} (Brown Univ.).	{	To Jan., 1864
From Jan., 1863.	}	Died Feb. 19, 1896

*On his dismissal by the Council he retired from the ministry and became judge of the Court of Common Pleas which corresponds to the present Superior Court.

JAMES MORRIS WHITON, Ph.D., (Yale).

Ordained May 10, 1865. Dismissed Apr. 13, 1869

*JOSEPH COOK, LL.D., Acting Pastor, (Harvard). { To May 1, 1871
From May 1, 1870. } Died June 25, 1901

JAMES ROMEYN DANFORTH, D.D., Acting Pastor, (Beloit).
From April, 1872. To Sept., 1872

STEPHEN ROLLINS DENNEN, D.D., (Colby). { Dismissed Mar. 29, 1875
Installed Nov. 13, 1872. } Died Jan. 18, 1898

WALTER BARTON, (Amherst). { Dismissed Feb. 19, 1884
Installed Feb. 24, 1876. } Died March 29, 1896

FRANK JARVIS MUNDY, (Rutgers).

Installed Dec. 4, 1884. Dismissed Apr. 2, 1889

JAMES BLAIR DUNN, D.D., Acting Pastor, (Hamilton). { Resigned July 24, 1892
From Sept. 1, 1889. } Died March 19, 1906

JOHN OLAF HAARVIG, (University of Berlin, Germany).
Installed Oct. 24, 1893. Dismissed May 28, 1895

WILLIAM CROSS MERRILL, Acting Pastor, (Amherst).
From Mar. 22, 1896. Resigned Nov. 23, 1902

GEORGE WILLIAM OWEN, (Hamilton).

Ordained July 1, 1903.

Ordination also includes installation over this Church.

Dismissals were made by ecclesiastic councils which may have been initiated by either the Minister or the Church, but resignation applies only to those not installed. The services of some acting pastors were engaged for a definite period, and the relation terminated without further action by either party.

*Originally Flavius Josephus Cook.

DEACONS.

*JOHN BALLARD.	
1698.	Died June 11, 1725
*THOMAS LAUGHTON, JR.	
1699.	Died Dec. 19, 1713
*THOMAS BURRAGE.	
1713.	Died Mar. 11, 1717
*DANIEL MANSFIELD.	
1721.	Died June 11, 1728
*RICHARD JOHNSON.	
1730.	Died Sept. 22, 1754
JOHN BURRAGE.	
Chosen 1739.	Died May 15, 1761
*JOSEPH HAVEN.	
1742.	Died Mar. 14, 1749
*JOHN LEWIS.	{ Will probated
1756.	{ Oct. 5, 1778
JOSEPH GRAY.	{ Administration granted
Chosen Nov. 22, 1763.	{ Dec. 9, 1784.
JOHN BURRAGE.	
Chosen Apr. 23, 1771.	Died June 28, 1780
THEOPHILUS HALLOWELL.	{ Withdrew 1792
Chosen July 14, 1780.	{ Died Sept. 28, 1833
Captain WILLIAM FARRINGTON.	{ Withdrew 1792
Chosen Aug. 6, 1780.	{ Died Nov. 1, 1808
NATHANIEL SARGENT.	
Chosen Apr. 1, 1795.	Died Sept. 23, 1798
JESSE RHODES.	
Chosen Apr. 1, 1795.	Died Jan. 3, 1821

*These persons were in office of Deacon at the time indicated, but the dates of their election are unknown.

Colonel JOHN BURRILL.		
Chosen Nov. 26, 1818.		Died Dec. 2, 1826
EMERY MOULTON.		{ Suspended Mar. 31, 1834
Chosen Apr. 19, 1821.		{ Died June 13, 1850
GEORGE MARTIN.		
Chosen Oct. 5, 1827.		Died Dec. 17, 1868
RICHARD TUFTS.		
Chosen Apr. 21, 1834.		Died Feb. 29, 1880
JOSEPH W. ABBOTT.		
Chosen May 8, 1866.		Resigned Jan. 12, 1881
THOMAS F. BANCROFT.		
Chosen Dec. 29, 1868.		Died Aug. 26, 1871
BENJAMIN F. MOORE.		
Chosen Dec. 29, 1868.		Withdrew Apr. 22, 1869
JOSEPH E. F. MARSH.		{ Resigned Oct. 4, 1878
Chosen Jan. 20, 1874.		{ Died Oct. 26, 1904
BENJAMIN N. MOORE.		
Chosen Mar. 23, 1877		Resigned Oct. 29, 1877
FRANKLIN BACHELLER.		{ Resigned Jan. 12, 1881
Chosen Nov. 9, 1877.		{ Died Oct. 8, 1899
EDWARD A. WILLIAMS.		
Chosen Nov. 16, 1877.		Resigned Jan. 12, 1881

Formerly Deacons were chosen for life. In 1881, the Church rules were changed so as to choose them for a term of years.

JOSEPH W. ABBOTT.		
Chosen Jan. 12, 1881.		Died Apr. 13, 1890
CHARLES W. GORDON.		
Chosen Jan. 12, 1881.		Term exp. Dec. 31, 1884
JOSEPH F. ROGERS.		
Chosen Dec. 27, 1881.		Died Oct. 9, 1905
HENRY JOHNSON.		
Chosen Dec. 31, 1884.		Died Dec. 28, 1892
JOSIAH STARR.		
Chosen Jan. 1, 1889.		

RICHARD H. MANSFIELD.

Chosen Dec. 30, 1890.

GEORGE H. MARTIN.

Chosen Dec. 27, 1892.

MAXWELL W. DAY.

Chosen Dec. 27, 1892.

Resigned Jan. 1, 1894

HENRY DUDMAN.

Chosen Feb. 28, 1893.

HENRY M. WALDRAT.

Chosen Jan. 2, 1894.

Term exp. Dec. 31, 1895

LEMUEL C. NORTON.

Chosen Jan. 3, 1896.

JOHN J. MCKENZIE.

Chosen Dec. 28, 1897.

HERBERT P. BOYNTON.

Chosen Feb. 17, 1905.

FREEMAN H. NEWHALL.

Chosen Feb. 17, 1905.

CHURCH CLERKS.

The Pastor acted as Clerk of the Church until 1859, after which date some member of the Church has been chosen to the office.

Deacon RICHARD TUFTS served as Church Clerk from May 19, 1835, until April 19, 1836, during a vacancy in the pastorate.

FRANCIS P. BREED,	Jan. 24, 1859
JAMES E. PATCH,	Dec. 31, 1861
THOMAS F. BANCROFT,	Jan. 3, 1865
JOHN H. ALLEY,	Dec. 31, 1867
*JOHN D. HASKELL,	Dec. 29, 1868
JOHN F. PATTEN,	April 26, 1869
STEPHEN W. CLARK,	Jan. 2, 1872
H. HENRY FAIRBANKS,	Dec. 31, 1872
†BENJ. N. MOORE,	March 16, 1877
ALLEN C. COBB,	March 23, 1877
GUILFORD S. NEWHALL,	Dec. 30, 1879
JOHN E. MORSE,	Jan. 1, 1884
GUILFORD S. NEWHALL,	Feb. 25, 1890
J. E. F. MARSH, Jr.,	Jan. 10, 1902
GUILFORD S. NEWHALL,	Dec. 29, 1903

*Resigned April 22, 1869.

†Resigned March 23, 1877.

SUPERINTENDENTS OF SUNDAY SCHOOL.

(Founded 1817.)

AMOS BLANCHARD.	1817 (Died May 25, 1842)
EMERY MOULTON.	After 1818 and before 1831
——— WATERMAN.	Unknown*
SAMUEL LAMSON.	1831
RIPLEY P. ADAMS.	1832
GEORGE MARTIN.	1833
DR. SILAS DURKEE.	1841
GEORGE MARTIN.	1842

	ELECTION BY THE SUNDAY SCHOOL	RATIFICATION BY THE CHURCH
GEORGE MARTIN	1855	Dec. 31, 1855
BENJ. F. MOORE.	Jan. 3, 1859	Jan. 3, 1859
JOHN WALES	Dec. 30, 1861	Dec. 31, 1861
BENJ. F. MOORE	Dec. 1863	Jan. 13, 1864
JOHN WALES	Dec. 1864	Jan. 24, 1865
FRANKLIN BACHELLER.	Dec. 1865	Jan. 2, 1866
†BENJ. F. MOORE	Dec. 1868	Dec. 29, 1868
JOSEPH W. ABBOTT.	May 1869	Dec. 28, 1869
JOHN F. PATTEN.	Dec. 1871	Jan. 2, 1872
FRANCIS P. BREED.	Dec. 1872	Dec. 31, 1872
HENRY P. EMERSON.	Dec. 28, 1874	Dec. 29, 1874
JOHN W. DARCY.	Dec. 12, 1882	Jan. 2, 1883
GUILFORD S. NEWHALL	Dec. 4, 1883	Jan. 1, 1884
HENRY J. POTE.	Dec. 8, 1890	Dec. 30, 1890
JOHN J. MCKENZIE.	Dec. 19, 1893	Jan. 2, 1894
ALFRED H. CROWTHER	Dec. 28, 1897	Dec. 31, 1897
JOHN J. MCKENZIE.	Dec. 13, 1898	Dec. 27, 1898
‡WILFRED BARNES.	Dec. 12, 1899	Jan. 12, 1900
LEMUEL C. NORTON.	Oct. 6, 1901	No action
JOSEPH L. OBEAR.	Dec. 10, 1901	Jan. 3, 1902
JOHN J. MCKENZIE.	Dec. 12, 1905	Jan. 2, 1906

The Sunday School records previous to 1875 cannot be found and the years when its Superintendents are believed to have been elected are obtained from other sources. The names before 1833 are not known to be complete.

The ratifications by the Church of such elections are taken from the Church records.

*The only authority is contained in the appendix to the volume on the two hundred and fiftieth anniversary June 8, 1882. This name does not occur elsewhere, either in the Church or parish records, vital statistics, or in contemporaneous Lynn history, nor can the name be remembered by any of the older parishioners.

†Resigned April 22, 1869. ‡Resigned Oct. 6, 1901.

PARISH CLERKS.

The earliest book of Parish Records is inscribed March 5, 1721-22, the date of separation of town and parish.

Colonel THEOPHILUS BURRILL.	March 12, 1721-22
JOHN BRINTNALL.	March 22, 1730-31
Captain BENJAMIN POTTOR.	March 27, 1732
DANIEL MANSFIELD.	March 28, 1737
Captain WILLIAM COLLINS.	March 31, 1738
JOHN JENKS.	March 30, 1741
Captain WILLIAM COLLINS.	March 17, 1745-46
BENJAMIN GRAY.	March 26, 1760
Colonel JOHN MANSFIELD.	March 22, 1762
EPHRAIM BREED.	March 27, 1781
JAMES WILLIAMS.	April 7, 1791
Colonel FREDERICK BREED.	March 14, 1792
CHARLES J. BURRILL.	April 5, 1814
Colonel JOHN BURRILL.	April 10, 1815
HENRY A. BREED.	March 27, 1821
GEORGE MARTIN.	March 25, 1822
RICHARD HAZELTINE.	Feb. 3, 1823
AMOS BLANCHARD.	March 21, 1825
JESSE RHODES.	April 4, 1826
DANIEL N. BREED.	March 26, 1827
ANDREWS BREED.	April 17, 1832
AUGUSTUS HASKELL.	April 25, 1842
FRANCIS P. BREED.	April 28, 1857
THOMAS H. SWAZEY.	April 18, 1864
GEORGE H. CHADWELL.	April 17, 1865
THOMAS F. BANCROFT.	April 16, 1866
JAMES E. PATCH.	May 4, 1868
FRANCIS P. BREED.	April 19, 1869
HENRY P. EMERSON.	April 21, 1873
C. J. H. WOODBURY.	April 16, 1888
FREEMAN H. NEWHALL.	April 20, 1897
LOUIS M. SCHMIDT.	April 18, 1898

PARISH TREASURERS.

The earliest book of Parish accounts is inscribed March 5, 1721-22, the date of separation of town and parish.

Colonel THEOPHILUS BURRILL.	March 12, 1721-22
JOHN BRINTNALL.	March 22, 1730-31
Captain BENJAMIN POTTOR.	March 27, 1732
DANIEL MANSFIELD.	March 28, 1737
Captain WILLIAM COLLINS.	March 31, 1738
JOHN JENKS.	March 30, 1741
Captain WILLIAM COLLINS.	March 17, 1745-46
EDMOND LEWIS.	March 24, 1755
BENJAMIN GRAY.	March 26, 1760
Colonel JOHN MANSFIELD.	March 22, 1762
EPHRAIM BREED.	March 27, 1781
JAMES WILLIAMS.	April 7, 1791
Colonel FREDERICK BREED.	March 14, 1792
ENOCH JOHNSON.	March 19, 1813
Dr. JAMES GARDNER.	April 5, 1814
RICHARD HAZELTINE.	March 27, 1821
Dr. JAMES GARDNER.	March 25, 1822
AMARIAH CHILDS.	April 21, 1823
Dr. JAMES GARDNER.	April 26, 1824
DANIEL N. BREED.	March 26, 1827
ANDREWS BREED.	April 17, 1832
FRANCIS P. BREED.	May 4, 1868
BENJAMIN V. FRENCH.	April 21, 1873
GEORGE H. CHADWELL.	April 16, 1883
FREEMAN H. NEWHALL.	April 18, 1898

The Treasurer's accounts were kept in pounds, shillings and pence until Jan. 1, 1796.

OFFICERS—June 9, 1907.

Pastor — Rev. GEORGE WILLIAM OWEN

CHURCH OFFICERS

Deacons (in seniority of election) — JOSIAH STARR, RICHARD H. MANSFIELD, GEORGE H. MARTIN, HENRY DUDMAN, LEMUEL C. NORTON, JOHN J. MCKENZIE, HERBERT P. BOYNTON, FREEMAN H. NEWHALL

Clerk — GUILFORD S. NEWHALL

Treasurer — Miss ABBIE A. BUTMAN

Membership Committee — PASTOR, CLERK, DEACONS, Mrs. EUGENE A. NEWHALL, Mrs. BARCLAY L. SPURR, Mrs. ANNA M. TUTTLE

Social Committee — Mrs. HERBERT M. HILL, *Chairman*

Visiting Committee — Mrs. HENRY R. FRENCH, *Chairman*

PARISH OFFICERS

Clerk — LOUIS M. SCHMIDT

Treasurer — FREEMAN H. NEWHALL

Standing Committee and Assessors — HENRY R. FRENCH, *Chairman*; HERBERT P. BOYNTON, J. ERNEST BURPEE, GEORGE H. CHADWELL, ROBERT ELDER, C. A. B. HALVORSON, Jr., CHARLES B. HAMILTON, HERBERT M. HILL, GUILFORD S. NEWHALL, HERBERT W. RICE, GEORGE A. WILSON, C. J. H. WOODBURY

SUNDAY SCHOOL

Superintendent — JOHN J. MCKENZIE

Assistant Superintendents — PHILIP EMERSON, JOSEPH L. OBEAR, SAMUEL H. NEWHALL

Secretary — WILLIAM B. GILCHRIST

Treasurer — WILLIAM B. MOORE

Librarian — CHARLES L. FINNEY

TWO HUNDRED SEVENTY-FIFTH ANNIVERSARY COMMITTEE

Chairman, C. J. H. WOODBURY *Clerk*, HENRY R. FRENCH

From the Church.

HERBERT P. BOYNTON
PHILIP EMERSON
Miss LEILA W. HOLDER
GUILFORD S. NEWHALL
Rev. GEORGE W. OWEN
Miss CLARA M. STATON
GEORGE A. WILSON

From the Parish

HENRY R. FRENCH
FREEMAN H. NEWHALL
J. L. PENDLETON
LOUIS M. SCHMIDT
C. J. H. WOODBURY

JAN 28 1908



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